

Itteba-e-Sunnat Ke Masaael

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Contents

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.....	2
Kitab o Sunnat, Aqaaed aur Amaal Ke Muhaafiz Hain:	3
Kitab o Sunnat, Ittehaad-e-Ummat Ki Waahed Mustahkam Buniyad Hai:	3
Mas-ala Taqleed aur Adm-e-Taqleed:.....	4
Itteba-e-Sunnat Aur Furooi Masaael:	5
Ittebaa-e-Sunnat..... Ishq-e-Rasool ﷺ Ka Haqeeqi Meyaar:	6
Ittebaa-e-Sunnat Aur Mauzoo Ahadees Ka Banaahana:	7
Ahadees Ka Meyaar Inteqhaab:	7
Ek Ghalatfehmi Ka Izaala:	7
Ahem Guzaarish:.....	8
Zameema - Bidaat	10
Bidaat Ki Tareef:	10
Bidaat Ke Phailne Ke Ahem Asbaab:	11
1. Bidaat ki Taqseem:	11
2. Andhi Taqleed:	12
3. Buzrugo'n Se Aqeedat Mein Ghuloo:	12
4. Iqhtelafi Masaael Ka Mughaalta:	13
5. Sunnat-e-Saheeha Se Laa Ilmi:.....	13
6. Siyaasi Maslehate'n:	13
7. Fitna Inkar-e-Hadees	14
8. Aemma Hadees Ki Khidmaat Par Ek Nazar	15
Hadees Par Eterazaat:	18
Tadween-e-Hadees	19
Ahed Nabavi ﷺ aur Ahed-e-Sahaaba رضوان الله عليهم أجمعين (110H tak) Mein Kitaabat o Tadween-e-Hadees:	21
Ahed-e-Tabaeen (181H tak) Mein Kitaabat o Tadween-e-Hadees:	23
Ahed-e-Tabaeen Ke Baad:	25
Muhtarsar Istelah e Hadees (Chart).....	25
Istelahaat-e-Kutub	27
An Niyyah - Niyyat Ke Masaael	28
Mas-ala 1 Amaal Ke Ajar o Sawaab Ka Daar o Madaar Niyyat Par Hai	28
Ta'areef us Sunnah - Sunnat Ki Ta'areef	28
Mas-ala 2 Sunnat Ka Laghuwi Maana Tareeqa Ya Raasta Hai (khuwah accha ho ya bura)	28
Mas-ala 3 Sharai Istelaah Mein Sunnat Ka Matlab Rasool Allah ﷺ Ka Tareeqa Hai	28
Mas-ala 4 Sunnat Ki 3 Qisme'n Hain 1. Sunnat-e-Qauli 2. Sunnat-e-Feli 3. Sunnat-e-Taqreeri... ..	28
Mas-ala 5 Rasool Allah ﷺ Ki Zabaani Irshad-e-Mubaarak 'Sunnat-e-Qauli' Kehlaata Hai	28
Mas-ala 6 Rasool Allah ﷺ Ke Amal-e-Mubaarak Ko 'Sunnat-e-Feli' Kehte Hain	28

Mas-ala 7	Rasool Allah ﷺ Ki Maujoodgi Mein Jo Kaam Kiya Gaya Ho, Aur Aap ﷺ Khamoshi Iqhteyar Farmai Ho Ya Is Par Izhar-e-Pasandeedi Kiya Ho, Ise ‘Sunnat-e-Taqreeri’ Kehte Hain.....	28
As Sunnah Fee Dhau Il Quraan - Sunnat Quran-e-Majeed Ki Raushni Mein		29
Mas-ala 8	Deen Ke Maamle Mein Rasool Allah ﷺ Ke Hukam Ki Ataa-at Karna Farz Hai	29
Mas-ala 9	Rasool Allah ﷺ Ki Ataa-at Aur Itteba Kamiyabi Ki Zamaanat Hai.....	29
Mas-ala 11	Gunaho’n Ki Maghfirat Rasool Akram ﷺ Ke Itteba Ke Sath Mashroot Hai	30
Mas-ala 16	Allah Aur Rasool ﷺ Ki Nafarmani Sareeh Gumrahi Hai	31
Mas-ala 17 Ho’nge	AT aur Rasool Allah ﷺ Ki Nafarmani Karne Waale Apne Anjam Ke Khud Zimmedar	31
Mas-ala 18	AT aur Rasool Allah ﷺ Ki Nafarmani Ki Saza Jahannam Aur Ruswakun Azaab Hai.....	31
Fadhal us Sunnah - Sunnat Ki Fazeelat		31
Mas-ala 20	Sunnat Ki Itteba Karne Waale Ko Rasool Allah ﷺ Ne Jannat Ki Khushkhabri Di Hai	31
Mas-ala 21	Rasool Allah ﷺ Ki Ataa-at Aur Farmabardari Allah Ki Ataa-at Aur Farmabardaari	32
Mas-ala 22 Rahe’nge.	Quran o Sunnat Par Saqhti Se Amal Karne Waale Log Gumrahiyo’n Se Mehfooz	32
Mas-ala 25	Sunnat-e-Rasool ﷺ Doosre Tak Paho’nchane Waalo’n Ke Liye Rasool Allah ﷺ Ki Duae’n	33
Ahmiyyatus Sunnah - Sunnat Ki Ehmiyat		33
Mas-ala 27	Wohi Amal Qabil-e-Sawab Hai Jo Sunnat-e-Rasool ﷺ Ke Mutaabiq Ho	33
Mas-ala 28 Farmaya	Rasool Allah ﷺ Ka Hukam Na Manne Waalo’n Ko Aap ﷺ Ne Saza Dene Ka Faisla	34
Mas-ala 29	Sunnat Ka Ilm Ho Jaane Le Baad Ispar Amal Na Karne Waale Logo’n Ko Rasool Allah ﷺ Ne Nafarmaan Kaha.	34
Mas-ala 30	Jo Amal Sunnat-e-Rasool ﷺ Ke Mutabiq Na ho Wo Allah Ta’ala ke Haa’n Mardood (Na Maqbool) Hai. 34	
Mas-ala 31	Kitab o Sunnat Ki Pairwee Se Hatne Ka Nateeja Gumrahi Hai	34
Mas-ala 32	Rasool Allah ﷺ Ki Nafarmani, Allah Ta’ala Ki Nafarmani Hai	34
Mas-ala 33	Rasool Allah ﷺ Ki Nafarmani Halaakat Aur Tabaahi Ka Baais Hai	34
Mas-ala 34	Rasool Allah ﷺ Ke Muqable Mein Kisi Nabi Ya Wali, Mohaddis Ya Faqeeh, Imam Ya Aalim Ki Itteba Ka Tasawwur Saraasar Gumrahi Hai	35
Mas-ala 35 Diya	Rasool Allah ﷺ Ki Ataa-at Mein Kotahi Ne Jung-e-Ohad Ki Fateh Ko Shikast Mein Badal	35
Mas-ala 36	Sahaba Ikram رضوان الله عليهم أجمعين Sunnat-e-Rasool ﷺ Ko Tark Karna Saraasar Gumrahi Samjahte The 35	
Mas-ala 37	Aisee Baat Ya Amal, Jo Rasool Allah ﷺ Se Saabit Na Ho, Hadees Ya Sunnat Kehkar Logo’n Ke Saamne Pesh Karne Ki Saza Jahannam Hai	36
Mas-ala 38	Sunnat Rasool ﷺ Chhodkar Koi Naya Tareeqa Talash Karne Waala Shaqs Allah Ta’ala Ke Haa’n Sabse Ziyada Magzoob Hai	36
Mas-ala 39	Rasool Allah ﷺ Ka Hukam Na Manne Par Duniya Mein Ibratnaak Saza	36

Ta'azeem as Sunnah - Sunnat Ka Ehteraam	36
Mas-ala 40 Sahaba Ikram رضي الله عنه Sunnat-e-Rasool ﷺ Ki Mamuli Si Muqhalefat Bhi Gawaara Nahi Farmate The.	36
Mas-ala 41 Sahaaba Ikram رضوان الله عليهم أجمعين Rasool Allah ﷺ Ke Qaul Ya Faal Ke Khilaf Kisi Qisam Ki Baat Sunna Ya Ise Mamuli Samajhna Saqht Naapasand Farmate The.	37
Mas-ala 42 Sunnat-e-Rasool ﷺ Ka Ilm Ho Jaane Ke Bawajood Mas-ala Dariyaft Karne Par Hazrat Umar رضي الله عنه Ka Izhar-e-Naraazi.....	37
Makaanatur Raaiy Ladis Sunnah Sunnat Ki Maujoodgi Mein Raae Ki Haisiyat	37
Mas-ala 45 Sahaba Ikram رضوان الله عليهم أجمعين Faisla Karte Waqt Apni Rae Par Amal Karne Se Pehle Hamesh Sunnat-e-Rasool ﷺ Ki Taraf Ruju Farmate.	38
Mas-ala 46 Sunnat-e-Rasool ﷺ Ka Ilm Hote Hi Sahaba Ikram رضوان الله عليهم أجمعين Apni Rae Wapas Le Lete The.	38
Mas-ala 47 Itteba Sunnat Hi Musalmano'n Ke Bahami Iqhtelaf Khatam Karne Ka Wahed Raasta Hai.	38
Ihtiyaajus Sunnah Li Fahamil Quraan - Quran Samajhne Ke Liye Sunnat Ki Zaroorat	39
Mas-ala 48 Sunnat (hadees) Ke Baghair Quran-e-Majeed Se Tamaam Sharai Masail Malum Karna Mukin Nahi	39
Mas-ala 49 Sunnat Mein Bayan Kiye Gae Ehkamaat, Quran-e-Majeed Ke Ehkamat Ki Tarha Wajib ul Itteba Hain	39
Wujoob al Amalai Bis Sunnah - Sunnat Par Amal Karna Wajib Hai.....	42
Mas-ala 52 AT Ke Ehkamat Ki Tarha Rasool Allah ﷺ Ke Ehkamat Bhi Wajib ul Itteba Hain.	42
Mas-ala 54 Shariat Mein Sunnat-e-Rasool ﷺ Aur Kitabullah Ke Ehkamaat Ek Hi Darja Rakhte Hain	43
Mas-ala 56 Jo Amal Sunnat-e-Rasool ﷺ Ke Mutaabiq Na Ho, wo Allah Ta'ala Ke Haa'n Qabil-e-Qubool Nahi.	44
As Sunnah Was Sahaaba - Sunnat, Sahaaba Ikram رضوان الله عليهم أجمعين Ki Nazar Mein	45
Mas-ala 59 Sahaba Ikram رضوان الله عليهم أجمعين Rasool Allah ﷺ Ke Tamaam Aqwaal o Afaal Ki Min-o-A'an Isi Tarha Pairwee Karne Ki Koshish Farmate Jis Tarha Rasool Allah ﷺ Se Sunte Ya Aap ﷺ Ko Karte Dekhte The, Chand Misaale'n Mulaheza Ho'n.	45
Mas-ala 60 Itteba-e-Sunnat Ke Liye Sunnat Ki Maslehat Aur Hikmat Samajh Mein Aana Zaroori Nahi	45
As Sunnah wal Aimmah - Sunnat, Aimmah Ikram Ki Nazar Mein	48
Mas-ala 61 Sunnat-e-Rasool ﷺ Ki Maujoodgi Mein Tamam Aimmah Ikram Ne Apne Aqwaal Aur Raae Ko Tark Karke Sunnat Par Amal Karne Ka Hukam Diya Hai	48
Mas-ala 62 Imam Abu Hanifa رحمه الله عليه Ke Nazdeek Hadees Par Amal Karna Hidaayat Hai Aur Hadees Ke Bar-aks Amal Karna Gumrahi Aur Fasaad Hai.	49
Mas-ala 64 Sunnat-e-Rasool ﷺ Ke Baare Mein Imam Shafai رحمه الله عليه Ke Baaz Aqwaal	49
Mas-ala 65 Imam Ahmad bin Hambal رحمه الله عليه Kisi Admi Ke Qaul Ki Khatir Sunnat-e-Rasool ﷺ Ko Tark Karna Halaakat Ka Baais Samajhte The.	49
Taareef ul Bidaah - Bidaat Ki Tareef.....	49
Mas-ala 66 Bidaat Ka Laghwi Matlab Koi Cheez Ejaad Karna Ya Banaana Hai.....	49
Zamm ul Bidaat - Bidaat Ki Mazammat	50

Mas-ala 68	Tamaam Bidaat Saraasar Gumrahi Hain.....	50
Mas-ala 69	Bidaat-e-hasanah aur Bidaat-e-Saiyyiah Ki Taqseem Khilaf-e-Sunnat Hai.	50
Mas-ala 70	Bidaati Ki Himaayat Karne Waale Par Allah Ki Laanat Hai.	50
Mas-ala 72	Bidaati Ki Tauba Qubool Nahi, Jab Tak Bidaat Na Chhode	50
Mas-ala 73	Bidaat Se Har Qeemat Par Bachne Ka Hukam.....	50
Mas-ala 74	Qiyaamat Ke Roz Bidaati Hauz-e-Kausar Ke Paani Se Mehroom Rahe'nge.	50
Mas-ala 75	Qiyaamat Ke Roz Rasool Allah ﷺ Bidaatiyo'n Se Shadeed Izhar-e-Bezaari Farmae'nge50	
Mas-ala 76	Bidaat Jaari Karne Waale Par Allah Ta'ala Ki, Farishto'n Ki Aur Saare Insaano Ki Laanat 50	
Mas-ala 79	Bidaat Iqhteyar Karne Wale Log Sunanto'n Se Mehroom Kar Diye Jaate Hain.	51
Mas-ala 81	Hazrat Abdullah bin Masoodرضي الله عنه Ne Bidaatiyo'n Ko Masjid Se Nikaal Diya	51
Mas-ala 82	Mohaddiseen Ikram Ke Nazdeek Bidaati Ki Riwaayat Karda Hadees Qabil-e-Qabool Nahi. 51	
Mas-ala 84	Deen Ke Maamle Mein Apni Marzi Aur Khuwahisaat-e-Nafs Par Chalne Se Panah Maangni Caahiye.	52
Al Ahadees us Sagheefah wal Mauzooa'ah - Zaeef aur Mauzoo Ahadees		52

Aye Logo'n, Jo Allah aur Iske Rasool ﷺ par eman laae ho, meri baat zara ghaur se suno.....!

- ✓ Wo Rasool-e-Mohtaram ﷺ : Jin par Allah Ta'ala apni rehmate'n naazil farmata hai.
- ✓ Wo Rasool-e-Mohtaram ﷺ : Jin ke liye farishte dua-e-rahmat karte hain
- ✓ Wo Rasool-e-Mohtaram ﷺ : Jin ki umar ki qasam Allah Ta'ala ne apni kitab-e-muqaddas mein uthaai hai.
- ✓ Wo Rasool-e-Mohtaram ﷺ : Jin ki zindagi ko Allah Ta'ala ne behtareen namuna qaraar diya hai.
- ✓ Wo Rasool-e-Mohtaram ﷺ : Jin par eman laane ka waada Ambiya Ikram se aalam-e-arwah mein liya gaya.
- ✓ Wo Rasool-e-Mohtaram ﷺ : Jinhe Allah Ta'ala ne meraaj-e-jismani ke sharf se nawaaza.
- ✓ Wo Rasool-e-Mohtaram ﷺ : Jin ke baad qiyamat tak ab koi doosra Nabi aane waala nahi.
- ✓ Wo Rasool-e-Mohtaram ﷺ : Jin ke khush hone se Allah Ta'ala khush hote hain.
- ✓ Wo Rasool-e-Mohtaram ﷺ : Jinke naraz hone se Allah Ta'ala naraaz hote hain.
- ✓ Wo Rasool-e-Mohtaram ﷺ : jinki ataa-at, Allah Ta'ala ki ataa-at hai.
- ✓ Wo Rasool-e-Mohtaram ﷺ : Jin ki nafarmaani, Allah Ta'ala ki nafarmaani hai.
- ✓ Wo Rasool-e-Mohtaram ﷺ : Jin ke kisi bhi faisle ya hukam se ru-gardaani saare nek amaal barbaad kar dete hain.
- ✓ Wo Rasool-e-Mohtaram ﷺ : Jin ke aage badhne ki kisi ko ijaazat nahi.
- ✓ Wo Rasool-e-Mohtaram ﷺ : Jin ke huzoor oonchi awaaz mein baat karna apni duniya o aqhirat barbad karna hai.
- ✓ Wo Rasool-e-Mohtaram ﷺ : Jin ki ataa-at mein Jannat aur nafarmaani mein Jahannam hai.

Ham sab isi Rasool-e-Mohtaram ﷺ ki ummat se hain, ham sab ne isi Rasool-e-Mohtaram ﷺ ka kalma padha, hamaari nisbat isi Rasool-e-Mohtaram ﷺ ke sath hai. To phir ye kya ke hamne ilaaheda ilaaheda nisbate'n qaaem kar rakhi hain, ilaaheda ilaaheda firqe aur maslak banaa liye hain. Ilaaheda ilaaheda naam rakh liye hain aur phir apni apni nisbat, apne apne firqe, apne apne maslak aur apne apne naam par faqhar jataate hain, khushi mehsoos karte hain.

Aye logo'n jo Allah Ta'ala aur iske Rasool ﷺ par eman laane ka daawa rakhte ho! Kya hamare dil apne apne pasandeeda maslakon aur taur tareeqon par pattharon se bhi ziyaada saqti se jame hue hain ke Sunnat-e-Rasool ﷺ jaan lena ke bawajood ham inhe chhodne ko taiyyar nahi!

Allah aur Rasool ﷺ par eman laane waalo! Zara kaan lagaa kar meri baat to suno, Sahabi-e-Rasool Sayyadna Anas رضي الله عنه kehte hain, Rasool Allah ﷺ ne farmaya: Jisne mere tareeqe se mu'n moda, iska mere sath koi talluq nahi (Bukhari & Muslim)

Aye Logo'n, jo eman laae ho! Ham sab ne Rasool-e-Mohtaram ﷺ ka irshad-e-mubaarak sun liya, aaiye ghaur kare'n ke hamare paas iska kya jawab hai?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Alhamdulillahi Rabbil A'alameen wa Salaatu wa Salaamu A'ala Sayyadil Mursaleen Wal A'aqibatu Lil Muttaqeen, Amma Ba'ad!

Deen-e-Islam mein Rasool Allah ﷺ ki ataa-at isi tarha farz hai, jis tarha Allah Ta'ala ki ataa-at farz hai. Allah Ta'ala ka irshad-e-mubaarak hai: Jisne Rasool Allah ﷺ ki ataa-at ki isne Allah ki ataa-at ki.¹

Aye Logo'n, Jo Eman Laae ho! Allah Aur Rasool ﷺ Ki Ataa-at Karo (Aur Ataa-at Se Inheraaf karke) Apne Amaal Zaae Na Karo.²

Wajoob-e-ataa-at ki wajah bhi khud Allah Ta'ala ne wazeh farmadi: Muhammad ﷺ Apni Marzi Se Koi Baat Nahi Karte, Balke Wahi Jo Inpar Naazil Ki Jaati Hai, Wo Iske Mutaabiq Baat Karte Hain.³

Chuna-che Rasool Allah ﷺ ne ummat ko wazu ka wohi tareeqa sikhaaya jo Allah Ta'ala ne Hazrat Jibraeel عليه السلام ke zariye Aap ﷺ ko sikhaaya tha. Namazo'n ke wohi auqaat muqarrar farmae jo Allah Ta'ala ne Hazrat Jibraeel عليه السلام ke zariye Aap ﷺ ko batlaae the Aur namaz ka wohi tareeqa ummat ko batlaaya jo Allah Ta'ala ne Hazrat Jibraeel عليه السلام ke zariye Aap ﷺ ko batlaaya tha. Rasool Allah ﷺ ki hayat-e-taiyyaba se aisi bahot si misaale'n milti hain ke deeni masaael ke baare mein jab tak Allah Ta'ala ki taraf se wahi na aajaati. Aap ﷺ Sahaba Ikram رضوان الله عليهم أجمعين ke sawalaat ke jawab nahi diya karte the.

Hazrat Owais bin Saamit رضي الله عنه apni biwi Hazrat Khaula رضي الله عنه se *zahaar* (biwi ko apne oopar haram kar lena) kar baithe to Hazrat Khaula رضي الله عنه Nabi-e-Akram ﷺ ki khidmat mein haazir hui'n. Masla dariyaft kiya to Aap ﷺ ne is waqt tak jawab na diya, jab tak wahi naazil na hui. Ruh ke baare mein Aap ﷺ se sawal kiya gaya, to Aap ﷺ ne is waqt tak khamoshi iqhteyar farmai jab tak Allah Ta'ala ki taraf se Hazrat Jibraeel عليه السلام jawab lekar na aagae. Ek martaba Rasool Allah ﷺ se miraas ke baare mein sawal kiya gaya, to Aap ﷺ ne wahi aane tak koi jawab na diya.

Ek Ansaari haazir-e-qhidmat hue aur arz kiya: Ya Rasool ﷺ! agar ek shaqs apni biwi ke sath ghair mard ko dekh le to kya kare? Agar mu'n se (gawaho'n ke baghair) baat kare, to aap had-e-qhazaf lagae'nge agar (ghussa mein) qatal karde to aap qisaas mein qatal karwade'nge aur agar chup rahe to khud peech o tab khaata rahega. Is par Rasool Allah ﷺ ne dua farmai: Ya Allah! Is masle ka faisla farma. Chuna-che Allah Ta'ala ne la'an ki ayaat (Surah Noor: 6-9) nazil farmai, tab Aap ﷺ ne saail [T: Questioner] ka jawab diya.

Ataa-at-e-Rasool ﷺ ke bare mein ye baat pesh-e-nazar rehni chhahiye ke Rasool Allah ﷺ ki ataa-at sirf Aap ﷺ ki zindagi tak mehdood nahi, balke Aap ﷺ ki wafat ke baad bhi qiyamat tak aane waale tamaam musalmaano'n ke liye farz qaraar di gai hai.

Allah Ta'ala farmata hai: Aye Muhammad ﷺ! Hamne Aap Ko Tamaam Bani Noo-e-Insaan Ke Liye Basheer aur Nazeer Banaa Kar Bheja Hai.⁴

Ek aur jagah: Meri Taraf Ye Quran Naazil Kiya Gaya Hai, Taake Main Iske Zariye Tumhe Daraaou'n Aur In Logo'n Ko Bhi Jin Tak Quran Paho'nche.⁵

Ataa-at-e-Rasool ﷺ ke bare mein Bukhari ki ye hadees badi ahem hai.

Rasool Allah ﷺ ne farmaya: Meri ummat ke sab log Jannat mein jaae'nge siwaa-e-is shaqs ke jisne inkar kiya.

¹ (Surah Nisa: 80)

² (Surah Muhammad: 33)

³ (Surah Najam: 3)

⁴ (Surah Saba: 28)

⁵ (Surah Anaam: 19)

Sahaba Ikram رضوان الله عليهم أجمعين ne arz kiya: Inkar kisne kiya?

Aap ﷺ ne farmaya: Jisne meri ataa-at ki wo Jannat mein daqhil hoga aur jisne meri nafarmani ki isne inkar kiya.⁶

Aap ﷺ ki ataa-at se inheraf ya garez ki rah iqhteyar karne waalo'n ke bare mein Allah Ta'ala ne apni zaat ki qasam khaa kar irshad farmay hai ke aise log kabhi momin nahi ho sakte.

Aye Muhammad ﷺ! Tumhare Rab Ki Qasam! Tum Log Kabhi Momin Nahi Ho Sakte Jab Tak Apne Baahami Iqhtelafaat Mein Tumhee'n Ko Faisla Karne Waala Na Maan Le'n, PhirJo Faisla Tum Karo Ispar Apne Dil Mein Tangi Mehsoos Na Karey, Balke Sar-e-Tasleem Qham Na Karde'n.⁷

Goya, ataa-at-e-Rasool ﷺ aur eman laazim o malzoom hain, ataa-at hai to eman bhi hai, ataa-at nahi to eman bhi nahi. Ataa-at-e-Rasool ﷺ ke baare mein qurani ayaat o ahadees shareefa ke mutaabiq ke baad ye faisla karne mushkil nahi ke deen mein itteba-e-sunnat ki haisiyat kisi furooi masla ki si nahi, balke buniyadi taqaazo'n mein se ek taqaaza hai.

Kitab o Sunnat, Aqaaed aur Amaal Ke Muhaafiz Hain:

Aqaaed aur amaal mein tamam tar bigaad Kitab o Sunnat ko nazar andaaz karne se paida hota hai. Wahdat ul Wajood, Wahdat ush Shuhood, Huloo, Tasawwur-e-Shaikh, Ataa-at-e-Shaikh, Maqaam-e-Wilaayat, Baatini aur Zaahiri Ilm, Marne ke Baad Buzrugo'n Ka Tasarruf, Waseela, Ilm-e-Ghaib, Istemdaad aur Rooho'n ki haazri jaise baatil aqaaed aur Rasm-e-Faateha, Qul, Chaleeswa'n, Quran Qhuwani, Urs, Mahafil-e-Milaad aur Sama'a jaise islami aqaaed o amaal inhi halqo'n mein maqbool hote hain jaha'n Kitab o Sunnat ki taleem mafqood hoti hai.

Iske bar-aks Kitab o Sunnat ko mazbooti se thaamna tamaam baatil aqaaed aur amaal se mehfooz rehne ka waahed yaqeeni raasta hai. 218 Hijri mein Mamoon Rasheed ke ahed-e-hukumat mein motazela ke baatil aqeede *Quran Maqhllooq* hai ko Mamoon Rasheed ne hukumat ke tamaam ulama se manwaane ki koshish ki, to Imam Ahmad bin Hambal رحمه الله عليه is khud-saaqhta aqeede ke saamne pahad ban kar khade ho gae. Jail mein taaza dam jallad 2 kodey maar kar peeche hat jaate aur Imam Mausooof se poocha jaata: Quran maqhllooq hai ya ghair maqhllooq? Har baar Imam Ahmad bin Hambal رحمه الله عليه ki zuban se ek hi jawab nikalta: Yaani Mujhe Allah Ta'ala Ki Kitaab Ya Sunnat-e-Rasool Se Koi Daleel Laa Do To Tasleem Karunga. Maslehat aur hikmat ka koi bhi mashwara Imam Ahmad bin Hambal رحمه الله عليه ko Rasool Allah ﷺ ke farman: Main tumhare damiyan aisee cheezei'n chhode jaa raha hu'n, jise mazbooti se thaame rakhoge to kabhi gumrah nahi hoge.

Allah Ta'ala ki kitab aur iske nabi ki sunnat. Par amal karne se rok na saka, jiska nateeja ye nikla ke poori ummat-e-muslima hamesha hamesha ke liye is fitne se mehfooz hogai. Aaj jabke baatil aqaaed aur bidaat jungle ki aag ki tarha badhte aur phailte jaa rahe hain inse mehfooz rehne ka sirf yehi ek raasta hai ke Kitab o Sunnat ko mazbooti se thaama jaae aur awam unnaas mein Kitab o Sunnat ki dawat aur ishaa-at ka ziyaada se ziyaada ehtemaam kiya jaae.

Kitab o Sunnat, Ittehaad-e-Ummat Ki Waahed Mustahkam Buniyad Hai:

Ummat-e-Muslima mein ittehad ki zarurat aur ehmiyat mohtaj-e-wazaahat nahi, firqa waariyat aur giroh bandi ne deen o duniya dono'n etebaar se naqabil-e-talaafi nuqsan paho'nchaya hai. Jiska mushaheda ham watan-e-azeez mein guzishta taweel arsa se kar rahe hain aur is haqeeqat se agaah hain ke watan-e-azeez mein islami nizam-e-hayat ke nifaaz mein baaz doosri rukawato'n ke alaawa ek badi rukawat firqa waariyat aur giroh bandi

⁶ (Bukhari)

⁷ (Surah Nisa: 65)

bhi hai. Agar kabhi islami nizam ke nifaaz ki manzil qareeb aati hai to achaanak ek taraf se Kitab o Sunnat ki bajaaye kisi ek fiqh ke nifaz ka mutaalba shuru ho jaata hai.

Doosri taraf se kisi doosri fiqh ke nifaz ka mutaalba hone lagta hai. Jiske nateeje mein pesh raft ke bajaaye musalsil paspaai hoti chali aarahi hai. Haqeeqat ye hai ke deen-e-islam ke nifaaz ke liye ki jaane waali tamaam koshishe'n is waqt tak bekaar saabit ho'ngi jab tak deen ke alambardaar jamato'n ke darmiyan khalis Kitab o Sunnat ki buniyad par ek haqeeqi aur paedaar ittehaad qaaem nahi ho jaata. Allah Ta'ala ne jaha'n Quran-e-Majeed mein firqa-waariyat aur giroh bandi se mana farmaya hai waha'n deen-e-khalis yaani Kitab o Sunnat par muttahid hone ka hukam bhi diya hai. Allah Ta'ala farmata hai: Sab Milkar Allah Ta'ala Ki Rassi Ko Mazbooti Se Thaamlo Aur Tafreqa Mein Na Pado.⁸

Is ayat mein musalmano ko firqa-waariyat aur giroh bandi se mana farma kar Allah (yaani Quran-e-Majeed) par muttahid rehne ka hukam diya gaya hai. Quran-e-Majeed mein Allah Ta'ala ne baar baar ataa-at-e-Rasool ﷺ ko wajib qaraar diya hai, jiska saaf matlab ye hai ke Allah Ta'ala ki rassi, jise mazbooti se thaamne ka hukam diya gaya hai, isee mein az-khud dono'n cheeze'n.... Kitab o Sunnat..... ajaati hain. Lehaza Quran-e-Majeed ki raushni mein jo ittehaad matloob hai iski buniyad Kitab o Sunnat hai. Kitab o Sunnat se hat kar kisi doosri buniya par ummat mein ittehad na matloob hai na mumkin.

Shaaq-e-Naazuk Pe Jo Aashiyaana Banega Wo Napaaedaar Hoga

Agar hamne firqa-waariyat aur giroh bandi ko apni zindagi ka mishan nahi banaliya aur musalmano mein ittefaq aur ittehaad hame azeed hai to hame har soorat mein Kitab o Sunnat ki taraf rujoo karna hi hoga.

Mas-ala Taqleed aur Adm-e-Taqleed:

Taqleed aur Adm-e-Taqleed ka masla bahot purana hai, fariqain apne apne mauqaf ke haq mein bahot se dalaael rakhte hain. Hamare nazdeek taqleed ya adm-e-taqleed ke haq mein dalaael mohiyya karke ek fikr ko ghalib aur doosri ko maghloob karna awam ki zaroorat nahi, balke wo naujawan nasal jo school aur college se padh kar aati hai ke muslamano ka Allah ek, Rasool ek, Kitaab ek, Qibla ek aur Deen bhi ek hai. Lekin amali zindagi mein musalmano ko kai firqo'n aur jamato'n mein bataa hua dekhti hai, to iska zahen khud ba khud deen ke bare mein paraganda hone lagta hai. Zaroorat is baat ki hai ke naujawaan nasal ko bataaya jaae ke jaha'n hamara Allah, Rasool, Kitab, Qibla aur Deen sab kuch ek hai waha'n zindagi basar karne ke liye hamara raasta bhi ek hi hai.

Wo rasta kaunsa hai? Seedhi si baat hai ke deen-e-Islam ki buniyad 2 hi cheezo'n par hai. Kitabullah aur Sunnat-e-Rasool ﷺ. Rasool Allah ﷺ ki wafat-e-mubaarak se qabl deen ke hawale se hame jo kuch bhi milta hai, is par eman laana aur amal karna tamaam ummat-e-muslima par farz hai aur isse kisi qism ka iqtelaf karne ki qattan koi gunjaesh nahi. Jabke Rasool Allah ﷺ ki wafat-e-Mubarak ke baad deen ke naam se jo kuch izaafa kiya gaya hai. Is par eman laana aur is par amal karna ummat-e-muslima par farz nahi hai.

Ghaur farmaaiye, jo shaqs Hambali fiqh par amal karta hai baaqi 3 fiqho'n ko tark karne ke bawajood iske eman mein koi farq nahi padhta. Isi tarha jo shaqs fiqa haneefa par amal karta hai wo baaqi 3 fiqho'n par amal na karke bhi isi darja ka musalman hai, jis darja ka koi bhi doosra musalman ho sakta hai. Ummat-e-Muhammadiya ﷺ ek Afzal tareen afraad, yaani Sahaba Ikram رضوان الله عليهم أجمعين marwajja chaaro'n (4) fiqho'n mein se kisi ek fiqh par amal nahi karte the. Jabke inhi ke baare mein Rasool Allah ﷺ ka irshad-e-Mubaarak hai: Sahaaba Ikram رضوان الله عليهم أجمعين ka zamaana sabse behtar zamaana hai.⁹

⁸ (Surah al Imran: XX)

⁹ (Muslim)

Is saari guftagu ka khulaasa ye hai ke Kitabullah ke baad saari millat-e-islam ki mushtareka miraas aur tamaam musalmaano ke eman o amal ka marzak aur mehwar sirf ek hi cheez hai. Aur wo hai Sunnat-e-Rasool ﷺ. wo khuwah Imam Abu Haneefa رحمه الله عليه ke zariye ham tak paho'nche ya Imam Maalik رحمه الله عليه, Imam Shafai رحمه الله عليه, Imam Ahmad bin Hambal رحمه الله عليه ya kisi bhi doosre Imam ke zariye. Giroh bandi aur firqa wariyat ki buniyad is waqt padti hai jab Sunnat-e-Rasool ﷺ ka ilm ho jaane ke baad mahez is liye is par amal na kiya jaae ke hamare maslak aur hamari fiqh mein aisa nahi hai. Haqeeqat ye hai ke deen mein ye tarz-e-amal saari khArabiyo'n aur fitno'n ka baais hai.

Yaha'n ham qaraeen ikram ki tawajje kitab-e-haaza ke baab *Sunnat Aur Aimmah Ikram Rahimahullah A'alaihim* ki taraf mabzool karna chhahe'nge, jisme muqhtalif Aimmah Ikram ke sunnat ke bare mein aqwaal tehreer kiye gae hain. Sabhi Aimmah Ikram ne musalmaano ko is baat ka hukam diya hai ke Sunnat-e-Saheeha saamne ajaane ke baad inke aqwaal aur araa ko bilaa tammul tark kar diya jaae. Imam Abu Haneefa رحمه الله عليه ne to yaha'n tak farmaya hai: Deen mein Sunnat-e-Rasool ke alaawa sab gumraahi aur fasaad hai. Agar ham waqai khuloos-e-dil se Imam Abu Haneefa رحمه الله عليه ke muqallid hain to hame sidq dil se inki talimaat par amal paira hona chahiye.

Aqhir mein is baat ka izhaar karna bhi munaasib malum hota hai ke hamare nazdeek Aimmah Ikram ka ijtehaad aur taiyyar karda fiqhah intehai qabil-e-qadr ilmi sarmaaya hai, jis masaael ke bare mein Quran o Hadees ke wazeh ehkaam maujood nahi in masaael ke bare mein Quran o Hadees ki raushni mein kiya gaya ijtehaad, khuwah Imam Abu Haneefa رحمه الله عليه ho, ya Imam Maalik رحمه الله عليه ka, Imam Shafai رحمه الله عليه ka ho ya Imam Ahmad bin Hambal رحمه الله عليه ka, isse tamaam musalmaano ko istefaada karna chahiye. Nez ye ke aainda bhi halaat ke badalte hue taqazo'n ke mutabiq ijtehad ki sharaaet par poore utarne waale fuqaha ke liye sunnat ki raushni mein ijtehad ki gunjaaesh har waqt maujood hai aur isse awaam ko bharpoor istefaada karna chahiye.

Itteba-e-Sunnat Aur Furooi Masaael:

Bilaa-shubha deen mein tamaam ehkamaat ek darja ke nahi, balke in mein se baaz buniyadi haisiyat rakhte hain aur baaz furooi haisiyat rakhte hain. Furooi masaael ko buniyad banaa kar alag alag jamate'n ya firqe banana saraasar jahalat hai, lekin iske sath sath ye baat bhi zahen nasheen rehni chahiye ke Rasool Allah ﷺ ke tamam ehkamat khuwah wo chote ho'n ya bade, buniyadi ho'n ya furooi, ghair zaroori aur be-maqsad nahi hain.

Rasool Allah ﷺ ki baaz sunnato'n ko furooi kehkar nazar andaaz karna ya inki ehmiyat ko kam karna yaqeenan Sunnat-e-Rasool ﷺ ki tauheen hai. Allah aur Rasool par eman laane ke baad kisi momin ka ye kaam nahi ke wo Rasool-e-Akram ﷺ ke kisi bhi hukam ko furooi kehkar nazar andaaz karne ki rawish iqhteyar kare, ya zaroori aur ghair zaroori taqseem ki karke jispar chhahe amal kare aur jise chhahe tark karde. Shariat mein tamaam sunnato'n par bait waqt amal karna matloob hai, jo shaqs kam darja ki sunnato'n ki pabandi nahi kar sakta wo bade darja ki sunnato'n par baik waqt amal kaise karega? Baaz salaf ka qaul hai ke: 'ek neki ki jaza ye hai ke Allah Ta'ala doosri neki ki taufeeq ataa farma deta hai, jabke ek gunah ki saza ye hai ke insan doosre gunah mein maloos ho jaata hai'.

Pas baeed nahi ke Sunnat-e-Rasool ﷺ ka ehteraam karte hue kam darje ki sunnato'n par amal karne walog'n ko Allah Ta'ala bade darje ki sunnato'n par amal karne ki taufeeq bhi ataa farmade, lekin iske bar-aks jo log kam darja ki sunnato'n ko 'Furooi mas-ale' kehkar nazar andaz karne ki jasarat karte hain. In se Allah Ta'ala badi sunnato'n par amal karne ki taufeeq bhi salab farmaale, aisee surat-e-haal se hame Allah Ta'ala ki panaah maangni chahiye.

Ittebaa-e-Sunnat..... Ishq-e-Rasool ﷺ Ka Haqeeqi Meyaar:

Rasool-e-Akram ﷺ se mohabbat aur ishq har musalman ke eman ka hissa, balke ain al eman hai. Khud Rasool-e-Akram ﷺ ne farmaya: Koi aadmi is waqt tak momin nahi ho sakta jab tak apni aulad, waledain aur baqi tamaam logo'n ke muqable mein mujh se ziyaada mohabbat na karta ho (Bukhari & Muslim). Ek sahabi kidhmat-e-aqhdas mein haazir hue aur arz kiya: Ya Rasool Allah ﷺ! main Aap ﷺ ko apni jaan o maal aur ahle o ayaal se ziyaada mehboob rakhta hu'n, jab ghar mein apne ahl o ayal ke sath hota hu'n aur shauq-e-ziyaarat be qaraar karta hai, to dauda dauda aata hu'n, Aap ﷺ ka didaar karke sukoon haasil kar leta hu'n, lekin jab main apni aur aapki maut ko yaad karta hu'n aur sochta hu'n ke Aap ﷺ to Jannat mein Ambiya Ikram ke sath aala tareen darjaat mein ho'nge, main Jannat mein gaya bhi, to Aap ﷺ tak nahi paho'nch saku'nga aur Aap ﷺ ke didaar se mehroom rahu'nga to bechain ho jaata ho'n. Is par Allah Ta'ala ne ye aayat naazil farmai: Jo Log Allah aur Rasool ﷺ Ki Ataa-at Kare'nge Wo In Logo'n Ke Sath Ho'nge Jin Par Allah Ne Inaam Farmaya Hai, Yaani Ambiya, Siddiqueen, Shohada aur Saleheen, Kaise Acche Hain Ye Refeeq Jo Kisi Ko Muyassar Aae'n.¹⁰

Sahaabi ke izhar-e-mohabbat ke jawab mein Allah Ta'ala ne Rasool-e-Akram ﷺ ki ataa-at ki ayat nazil farma kar ye baat wazeh farmadi ke agar tumhari mohabbat sacchi hai to tum apne Nabi ﷺ ki mustaqil rifaaqaat karna chhahte ho to iska tareeqa sirf ye hai ke Rasool ﷺ ki ataa-at aur farmabardaari iqhteyar karo. Sahaba Ikram رضوان الله عليهم أجمعين ki zindagiyo'n par ek nazar daaliye aur ghaur farmaiye ke inho'n ne Rasool-e-Akram ﷺ se ishq o mohabbat ka kaise kaise haq adaa kiya hai. Rasool-e-Akram ﷺ ki hayat-e-taiyyaba ka koi ek lamha aisa nahi, jisme inho'n ne Rasool Allah ﷺ ke aqwaal ko ghaur se suna na ho, ya amaal ko ghaur se dekha na ho aur phir min-o-an in par amal karne ki Koshish na ki ho.

Rasool Allah ﷺ sote aur jaagte kaise they? Khate aur peete kaise the? Uth-te aur baith-te kaise the? Mua'aneqa kaise farmate the, namaz aur roza kaise adaa farmaya? Khaangi aur mulki zimmedariya'n kaise poori farmae'n. Sahaba Ikram رضوان الله عليهم أجمعين ne Rasool Allah ﷺ ka ek ek amal ghaur se dekha aur phir Aap ﷺ ke farmabardaari ki behtareen misaale'n qaaem karke Aap ﷺ se ishq o mohabbat ka haq adaa kardiya. Aap ﷺ se ishq o mohabbat ka taqaaza ye hai ke zindagi ke tamaam muamelaat mein qadam qadam par Aap ﷺ ki ittebaa aur ataa-at ki jaae, wo mohabbat jo Sunnat-e-Rasool ﷺ par amal karna na sikhaae, mahez dhoka aur fareb hai. Wo mohabbat jo Rasool Allah ﷺ ki ataa-at aur pairwee na sikhaae, mahez jhoot aur nifaaq hai. Wo mohabbat jo Rasool-e-Akram ﷺ ki ghulaami ke adaab na sikhaae, mahez riya aur dikhaawa hai. Wo mohabbat jo Rasool-e-Akram ﷺ ki sunnat ke qareeb tar na le jaae, mahez boo-lahbi hai.

Bas Mustafa Barasaa'n Khuweesh Raa Ke Dee'n Hama Ausat

Agar Ba Au Na Raseedi Tamaam Boo-lahbi Ausat

¹⁰ (Surah Nisa: 69)

Ittebaa-e-Sunnat Aur Mauzoo Ahadees Ka Banaahana:

Saheeh ahadees ke sath mauzoo (man-ghadat) aur zaef ahadees ki amezish ke bahane zaqheera ahadees ko naqaabil-e-etemaad qaraar dekar sunnat se gareez ki raah paida karna, dar-asal ilm-e-hadees se laailmi ka nateeja hai. Ghaur farmaaiye kabhi aapko bazaar se koi dawa khareedne ki zarurat pesh aae to kya aap ne is khadsha ke pesh-e-nazar ke bazaar mein asli aur naqli dono'n tarha ki adwiyat maujood hain, asli dawa khareedne ka iraada tark kiya hai?

Karne ka kaam to ye hai khoob chaan phatak kar ya kisi doctor ki madad se asli dawa khareedi jaae, naa-ke sire se kharidari ka iraada tark karke mareez ko maut ke mu'n me jaane diya jaae.

Jis tarha Tauheed ke sath Shirk ka wajod Tauheed par amal na karne ka bahaana nahi ban sakta, ya neki ke sath buraai ka wajod neki tark karne ka jawaz nahi ban sakta isi tarha saheeh ahadees ke sath zaef ya mauzoo ahadees ka wajod bhi saheeh ahades ko tark karne ka jawaz nahi ban sakta. Karne ka kaam ye hai ke dunyavi muamelaat ki tarha deeni muamelaat ki bhi tehqeeq ki jaae. Saheeh ahadees ko sidq-e-dil se qubool karke in par amal kiya jaae aur zeef ya mauzoo ahadees ko bila-tammul tark kar diya jaae.

Ahadees Ka Meyaar Inteqhaab:

Kutub-e-ahadees ki tarteeb ke aghaaz mein hi hamne ye usool tai lar liya tha ke ahadees ka meyaar inteqhaab kisi maslak aur firqe ki taeed ya tanqees ki buniyad par nahi hoga, balke sehat-e-hadees ki buniyad par hoga, yaani sirf saheeh ya hasan darje ki ahadees hi shamil-e-asha-at ki jaae'ngi. Is meyaar inteqhab ki wajah se marwajja fiqahi kutub mein zaef ahadees se mustambat kiye gae baaz masaael shamil-e-asha-at nahi ho paate, jis par baaz hazraat ye samajhte hain ke shayad kisi maslak se dilchaspi ya adm dischaspi ke baais doosri ahadees shamil-e-asha-at nahi ki gai.

Halaa'nke aisa hargiz nahi, ham is se qabl bhi wazaahat kar chuke hain ke hamari dischaspi kisi maslak se nahi, sunnat-e-saheeha se hai. Yehi wajah hai ke saheeh hadees ko kitab me shamil karne ya zaef hadees ko kitab se nikalne mein hamne kabhi tammul se kaam nahi liya.

Dar-asal hamare ahed ka sabse badaa almiya ye hai ke ham tassubaat ki duniya mein zindagi basar kar rahe hain, kahee'n shaqsiyat ka tassub, kahee'n maslak aur firqa ka tassub hai, kahee'n jamat aur party ka tassub hai, kahee'n zuban aur rasm o riwaaj ka tassub hai, kahee'n rang o nasal ka tassub hai, kahee'n ilaaqe aur watan ka tassub hai, haq aur naa-haq, jaez aur na-jaez ka meyaar sirf apna aur paraaya hai. Ek bat agar apni pasandeeda shaqsiyat jamat ya maslak ki taraf se aae to qabil-e-tehseen, wohi baat agar kisi naa-pasandeeda shaqsiyat, jamaat ya maslak ki taraf se aae to qaabil-e-mazammam! Is tassub ki kar farmai yaha'n tak hai ke aksar auqaat Allah aur Rasool ki baat ko bhi isi chalni se guzara jaata hai.

Qaraeen ikram se hamari darqhuwast hai ke kutub-e-ahadees ka mutallea har qism ke tassub se baalatar ho kar kare'n. Kahee'n ghalti ho to iski nashandahi farmaae'n. Lekin agar saheeh hadees qubool karne mein kis maslak ya jamat ya shaqsiyat ki aqeedat mane ho to phir Allah ke haa'n apni bara-at ke liye koi jawab bhi soch rakeh'n.

Ek Ghalatfehmi Ka Izaala:

Hujjatul Wida ke mauqe par maidan-e-arafaat mein khutba dete hue Rasool Allah ﷺ ne farmaya: Main tumhare darmiyan ek aisee cheez chhode jaa raha hu'n ke agar ise thaame rakho ge to kabhi gumrah nahi hoge, wo hai Allah Ta'ala ki kitaab (Hujjatun Nabi by Albani) doosre mauqe par Rasool-e-Akram ﷺ ne Allah ki kitab ke sath Sunnat-e-Rasool ﷺ ka bhi izaafa farmaya (Mustadrak Haakim) ghalat fehmi ye hai ke, jab Rasool-e-Akram ﷺ ne sirf ek cheez yani Quran-e-Majeed ko hi gumrahi se bachne ke liye kaafi qaraar diya hai to phir doosri cheez

yaani Sunnat-e-Rasool ﷺ ya Hadees-e-Rasool ﷺ (jinme saheeh ke alaawa zeef aur mauzoo ahadees bhi shamil hain) ko deen mein daqhil karne ki kya zarurat hai?

Haqeeqat ye hai ke Rasool Allah ﷺ ke dono'n irshadat mein zarra baraabar farq ya tazaad nahi hai, balke nateeja ke etebaar se dono'n bate'n ek hi mafhoom rakhti hain. Bila shubha Aap ﷺ ne Hajjatul Wida'a ke mauqe par sirf Quran-e-Majeed ko gumrahi se bachne ki cheez qaraar diya hai, lekin iske sath hi khud Quran-e-Majeed mein Sunnat-e-Rasool ﷺ (ya hadees-e-Rasool ﷺ) ko musalmano'n ke liye laazim qaraar diya hai aur ise tark karne ko sareehan gumrahi bataaya hai. Mulaheza ho kitab-e-haaza ka baab 'Sunnat Quran-e-Majeed Ki Raushni Mein'.

Ab agar ek mauqa par Rasool-e-Akram ﷺ ne iqhtesar ke sath Quran-e-Majeed ko aur doosre mauqe par wazaahat ke sath Quran-e-Majeed aur Sunnat dono ko gumrahi se bachne ki cheez qaraar diya hai to isme tazaad ya farq waali kaunsi baat hai? Aap ﷺ ki dono'n baato'n mein farq sirf wohi shaqs kar sakta hai jo Quran-e-Majeed ki talimaat se be-behra aur naa-waqif hai, ya phir jisne daa'nsta taur par musalmano ko gumrah karna hi apni zindagi ka mashghala banaa rakah hai.

Ahem Guzaarish:

Aqhir mein ham Quran-e-Majeed ke daai hazrat ki tawajjo is taraf mabzool karana chhahe'nge ke itteba-e-sunnat ki dawat ko chand ibadaat ke masaael tak mehdood na rakhe'n, balke ye dawat saari ki saari zindagi par muheet honi chhahiye. Namaz ki adaigi mein jis tarha itteba-e-sunnat matloob hai, isi tarah aqhlaq aur kirdar mein bhi itteba-e-sunnat matloob hai. Jis tarha Roze aur Haj ke masaael mein itteba-e-sunnat matloob hai, isi tarha karobar mein aur baahami len-den mein bhi itteba-e-sunnat matloob hai. Jis tarha esal-e-sawaab aur ziyarat-e-quboor ke masael mein itteba-e-sunnat matloob hai, isi tarha munkeraat ke khilaf jihad mein bhi itteba-e-sunnat matloob hai, jis tarha huqooq ullah ki adaaegi mein itteba-e-sunnat matloob hai, isi tarha huqooq al ibaad ki adaaegi mein bhi itteba-e-sunnat matloob hai. Goya apni poori ki poori zindagi mein khuwah inferaadi ho ya ijtemaai, masjid ke andar ho ya masjid ke baahar, biwi baccho'n ke sath ho ya dost ehbaab ke sath, har waqt, har jagah sunnat ki pairwee matloob hai. Mahez ibadaat ke chand masaael par tawajje dena aur zindagi ke baaqi muamelaat mein sunnat ki pairwee ko nazar andaaz kardena kisi tarha bhi pasndeeda nahi kehlaata sakta.

Kitab o Sunnat ke daai hazraat se ham ye bhi guzarish karna chhahe'nge ke khaalis Kitab o Sunnat ki dawat badi mudallal aur scientific dawat hai. Aam admi jo har qism ke tassub se paak zahen rakhta hai, wo is dawat ko badi jaldi qubool kar leta hai, lehaza logo'n ke mizaaj aur ilmi iste'edad ko saamne rakhte hue, hikmat aur maua'aiz-e-hasana ke usool ko hargiz nazar andaz na kare'n aur ye baat kabhi na bhule'n ke intehai pasandi ka radde amal inteha pasandi hoga. Zid ka radde amal zid hi hoga, tassub ka radde amal tassub hi hoga. Dawat-e-deen ke maamle mein narmi, tahammul, hausla, husn-e-kaalm aur wasee-un-nazar jo nataaej paida kar sakte hain, saqhti, tursh-kalaami, tangdili aur kam zarfi wo nataaej kabhi paida nahi kar sakte.

Itteba-e-sunnat jaise ahem aur nazuk mauzoo ke muqable mein mujhe apni kam maaegi ka badi shiddat se ehsaas hai, is liye maine hattal imkan ziyada se ziyada ulama ikram ke ilm aur tehqeeq se istefaaza ki Koshish ki hai. Kitab-e-haaza ki nazar-e-saani karne waale qabil ehteram ulama ikram ki saee jameela ko Allah Ta'ala sharf-e-qubooliyat farmae aur inke sath inke waledain ko bhi inke ajar o sawaab mein shamil farmae. Ameen.

Itteba-e-sunnat se mutalliqliq do ahem mauzo 'Bidaat' aur 'Fitna Inkaar-e-Hadees' bhi dibaacha mein shamil kiye gae the, lekin tawaalat ke baais zameema ki shakal mein inka ek alag baab bana diya gaya hai.

Is itteba ke mauzoo par is haqeer koshish ke behtareen pehluo'n par ham apne Allah Subhanahu wa Ta'ala ke huzoor sajdah rez hain aur isme maujood ghalatiyo'n aur khamiyo'n par Allah Rabbul Izzat ki bargaah mein sharmsar aur muaafi ke khuwahastagar!

Fazeelatush Shaikh Haafiz Salahuddin Yusuf Sahab Hafizahullah ka tai dil se shukar guzar hu'n ke inho'n ne apni intehaai ahem masrufiyat ka silsila munqate karke kitab-e-haza ki nazar saani farmane ke sath sath apne qeemti mashwaro'n se bhi nawaaza. *Fajazaa humullah ahsanal jazaa*

Aqhir mein, main apne tamam Hindi aur Pakistani bhaiyo'n ka shukariya adaa karna zaroori samajhta hu'n, jinho'n ne kisi bhi pehlu se kitab ki takmeel mein hissa liya hai. Allah Ta'ala tamaam ehbaab ko duniya aur aqhirat mein apni be-payaa'n rehmaton aur inayaton se nawaaze. Ameen

Rabbana Taqabbla Minna Innaka Antas Samee ul Aleem, Wa Tub Alaina Innaka Antat Tawwabur Raheem.

Muhammad Iqbal Kailaani

Jamia Malik Saud, ar Riyadh

Al Mamlakah al Arabiyyah as Saudiyyah

Bidaat Ki Tareef:

Har wo amal bidaat kehlaaega jo sawab aur neki samajh kar kiya jaae, lekin shariat mein iski koi buniyad ya sabot na ho, yaani na to Rasool-e-Akram ﷺ ne khud wo amal kiya ho, na kisi ko iska hukam diya ho aur naa-hi kisi koi ski ijaazat di ho, aisa amal Allah Ta'ala ke haa'n mardood (naqabil-e-qubool) hai.¹¹

Deen ko sabse ziyaada nuqsan paho'nchane waali cheez bidaat hain. Bidaat choo'nke neki aur sawab samajh kar ki jaati hain, is liye bidaati inhe tark karne ka tasawwur tak nahi karta, jabke doosre gunaho'n ke muamle mein gunah ka ehsaas maujood rehta hai, jisse ye ummeed ki jaa sakti hai ke gunah-gaar kabhi na kabhi apne gunaho'n par naadim hokar zaroor tauba isteghfaar karega. Is liye Hazrat Sufiyan Sauri رحمه الله عليه farmate hain ke: Shaitan ko ma'asiyyat ke muqable mein bidaat ziyaada mehboob hai.

Shariat ki nigah mein do gunah aise hain, jinhe tark kiye baghair koi nek amal qubool hota hai, na tauba qubool hoti hai. Pehla Shirk (shirk ke baare mein mufassil bahes Kita but Tauheed mein mulaheza farmae'n) aur doosra Bidaat. Shirk ke bare mein Rasool-e-Akram ﷺ ka irshad-e-Mubarak hai: Allah Ta'ala bande ke gunah maaf karta rehta hai, jab tak Allah Ta'ala aur bande ke darmiyan pardaa haael nahi hota. Sahaba Ikram رضوان الله عليهم أجمعين ne arz kiya: Ya Rasool Allah ﷺ! parda kya hai?

Aap ﷺ ne farmaya: admi is haal me mare ke shirk karne waala ho.¹²

Bidaat ke bare mein Rasool-e-Akram ﷺ ka irshad-e-Mubarak hai: Allah Ta'ala bidaati ki tauba qubool nahi farmata, jab tak wo bidaat tark na kare.¹³

Goya bidaati ki saari mehnat aur mashaqqat ki misaal is mazdoor ki si hai, jo din bhar mehnat karta rahe, lekin ise koi mazdoori ya ujr na mile, siwaae thakaawat aur barbaadi-e-waqt ke.

Qiyamat ke roz jab Rasool-e-Akram ﷺ hauz-e-kausar par apni ummat ko paani pilaa rahe ho'nge to kuch log hauz-e-kausar par aae'nge. Jinhe Rasool-e-Akram ﷺ apni ummat samajhe'nge, lekin farishte Aap ﷺ ko batae'nge ke ye wo log hain jinho'n ne Aap ﷺ ke baad bidaat shuroo kardee'n. Chunache Rasool Allah ﷺ farmae'nge: Dafa aur door ho'n wo log jinho'n ne mere baad deen ko badal daala.

Pas wo ibadat aur riyazat jo Sunnat-e-Rasool ﷺ ke mutabiq naa ho, zalaalat aur gumrahi hai. Wo azkaar o wazaaef jo Sunnat-e-Rasool ﷺ se sabit na ho'n, bekar aur laa-haasil hain. Wo sadqa aur khairat jo Rasool Allah ﷺ ke batae hue tareeqe par na ho'n, akaarat aur raaegaa'n hai. Wo mehnat aur mashaqqat jo Aap ﷺ ke hukam ke mutabiq nahi wo Jahannam ka indhan hai, yaani Qiyaamat Ke Roz Kuch Log Aise Ho'nge Jo Amal Kar Kar Ke Thake Ho'nge Lekin Bhadakti Aag Mein Daal Diye Jaae'nge.¹⁴

¹¹ (Bukhari & Muslim)

¹² (Musnad Ahmad)

¹³ (Tabraani)

¹⁴ (Surah Ghashiya: 3-4)

Bidaat Ke Phailne Ke Ahem Asbaab:

Bidaat ki ehmiyat ke pesh-e-nazar in bade awaamil ki nishan dahi karna zaroori maloom hota hai, jo hamare muashre mein kasrat-e-bidaat ka sabab ban rahe hain, taake awaam in se khabardaar rahe'n.

1. Bidaat ki Taqseem:

Hamare muashre ke ek bade tabqa ke beshtar aqaaed o amaal ki buniyad zaeeef aur mauzoo (man ghadat) riwayat par hai. Chunache inho'n ne apne ghair masnoon aur bidi'l afaal ko deen ki sanad mohiyya karne ke liye bidaat ko bidaat-e-hasana aur bidaat-e-saiyyia mein taqseem kar rakha hai aur you'n Kitab o Sunnat ki taleem se nawaaqif awam ko ye baawar karaaya jaata hai ke bidaat saiyyia to waqai gunah hai, lekin bidaat-e-hasana neki aur sawaab ka kaam hai, jabke asal haqeeqat ye hai ke Rasool-e-Akram ﷺ ne tamaam bidaat ko gumrahi qaraar diya hai. *Kullu Bida'atin Dhalaalah* (Muslim) ghaur farmaaiye, agar namaz-e-Maghrib ki 2 sunnato'n ki bajaaye 3 sunnate'n padhi jaae'n to kya ye bidaat-e-hasana hogi ya deen mein tabdeeli tasawwur ki jaaegi?

Amr waqea ye hai ke bidaat-e-hasana ke chor darwaaze ne deen mein bidaat ko phailaane aur raaej karne mein sabse ziyaada ahem kirdar adaa kiya hai. Muqhtalif masnoon ibadaat ke muqable mein ghair masnoon aur manghadat ibadaat ko jagah dekar ek bilkul nae bidi'i deen ki imaarat khadi kardi gai hai. Peeri mureedi ke naam par, wilaayat, khilafat, tareeqat, sulook, baiyat, nisbat, ijaazat, tawajjoh, inayat, faiz, karam, jalaal, astaana, dargah, qaanqah jaisee istelahaat waza ki gai hain aur muraqba, mujaheda, riyazat, chilla kashi, kashf ul quboor, chiragha'n, saboocha, chumak, cadhaawe, kunday, jhande, sama'a, raqas, haal, wajad aur kaifiyat jaisee hinduaana tarz ki pooja-paat ke tareeqe ejad kiye gae hain.

Qabro'n par sajjada nasheen, gaddi nasheen, maqhdoom, jarob-kash, darwesh aur mujawar hazrat is khud-saaqhta deen ke muhafiz aur alambardar bane hue hain. Fateha shareef, qul shareef, daswa'n shareef, chaliswa'n shareef, giyarween shareef, niyaz shareef, milaad shareef, khatam-e-khuwajagaan, quran qhuwaani, zikar-e-malfuzaat aur karamaat, nez khudsaaqhta Urdu wazaaef jaise ghair masnoon bidi'i afaal ko ibaadat ka darja dekar tilawat-e-quran, namaz, roza, haj, zakat, tasbeeh o tehlee, zikar-e-ilaahi aur masnoon adiye jaisee ibadaat ko yaksar taaq-e-nasiyan banaa diya gaya hai aur agar in ibadaat ka tasawwur baaqi bhi reh gaya hai to bidaat ke zariye inki haqeeqi shakal o soorat masqh kardi gai hai. Misaal ke taur par ibadaat ke ek pehlu, azkaar o wazaaef hi ko leeejiye aur ghair farmaiye ke is mein kaise kaise tareeqo'n se kaisi kaisi manghadat bate'n shamil kardi gai hain.

Mislan:

- Farz namazo'n ke baad buland awaz se ijtemaai zikar karna.
- Maqhsos andaz mein ba-awaaz-e-buland ijtemai zikar ke halqe qaem karna.
- Zikar karte waqt Allah Ta'ala ke ism-e-Mubarak mein kami beshi karna.
- Dedh lakh martaba Ayat-e-Kareema ke zikar ke liye mehfile'n munaqqid karna.
- Moharram ki shab, zikar ke liye maqhsos karna.
- Safar (T: Islamic Month of Safar) ko manhoos samajh kar pehle budh ko Maghrib aur Isha ke darmiyan mehfil-e-zikr qaem karna.
- 27th Rajab ko Shab-e-Meraj samajh kar zikar ka ehtemaam karna.
- 15th Shabaan ko mehfil-e-zikar munaqqid karna.
- Syed Abdul Qaadir Jeelani رحمۃ اللہ علیہ ke naamo'n ka wird karna.

- Syed Abdul Qaadir Jeelani رحمۃ اللہ علیہ se mansoob hafta bhar ke wazaaef ka ehemaam karna.
- Dua-e-Gunj ul Arsh, Dua-e-Jameela, Dua-e-Saryaani, Dua-e-Okaasha, Dua-e-Hizb al Bahar, Dua-e-Aman, Dua-e-Habeeb, Ahed Naama, Darood-e-Taj, Darood-e-Maahi, Darood Taqjeena, Darood-e-Kabar, Haft haikal shareef, cahel kaaf, Qadah moazzam o mukarram aur Sash Qufl waghaira jaise wazaaef ka ehemaam karna. Ye tamaam azkaar o wazaaef hamare haa'n, Busses, gadiyo'n, sadko'n aur aam dukano'n par intehai kam daamo'n par bakasrat faroqht hone waali kutub mein likhe hue hote hain. Jinhe seedhe saadhe kam ilm musalman log badi aqeedat se khareedte aur ehemaam ke sath apne paas rakhte hain aur hasb-e-zarurat takleef ya museebat ke waqt in se istefaada karte hain. Azkaar o wazaaef ke alaawa doosri ibadaat namaz, roza, haj, zakat, umrah, qurbani waghaira ki bidaat ka maamla isse bhi chand qadam aage hai. Zindagi ke baaqi muamelat paidaish, shadi, biyah, bimaari, maut, janaza, ziyarat-e-quboor, isaal-e-sawab waghaira ki bidaat ka silsila laamtana hi hai, jiska tazkera ek alag kitab ka mutaqaazi hai. You'n bidaat-e-hasna ke naam par dar-aane wali gumrahi aur jahalat ke tufaan ne Islam ka ek bilkul naya, ajami aur hinduaana model taiyyar kardiya hai aur you'n bidaat-e-hasana ki taweel fehrist mein roz-ba-roz izaafa ka baais ban rahi hai.

2. Andhi Taqleed:

An-padh aur jaahil awam ki kaseer ta'adaad mahez apne abaa-o-ajdaad ki taqleed mein ghair masnoon afaal aur bidaat mein phansi hui hai aur ye sochne ki zehmat gawaara nahi karti ke in amaal ka deen se kya talluq hai. Aise logo'n ki har zamaane mein yehi daleel rahi hai: Hamne Apne Abaa o Ajdaad Ko Aisa Karte Paaya, Lehaaza Ham Bhi Aisa Hi Kar Rahe Hain.

Baaz log ulama-e-soo ki taqleed mein bidaat ki zanjeero mein jakde hue hain. Baaz log apne hukumrano, jinki aksariyat deeni aqaad se be-behra aur basaa auqaat bezaar hoti hai, ki taqleed mein mazaro'n par haazri, fateha qhuwani, quran qhuwani, mahaafil-e-milad aur barsiyo'n waghaira jaisi bidaat mein shareek ho jaate hain, kuch log rasm o riwaj ki taqleed mein bidaat iqhteyar kiye hue hain. Tamaam surato'n mein is gumrahi ka asal sabab ek hi hai, andhi taqleed, khuwah abaa-o-ajdaad ki ho, ulama-e-soo ki ya siyaasi leadero'n ki ya rasm-o-riwaj ki.

3. Buzrugo'n Se Aqeedat Mein Ghuloo:

Buzrugo'n se aqeedat mein ghulu hamesha deen mein bigad ka baais bana hai. Allah Ta'ala ke nek muttaqi aur saleh bando'n ki sohbat aur mohabbat na sirf jaaez balke deeni nuqta nazr se ain matloob hai, lekin ye mohabbat andhi aqeedat ka rang iqhteyar kar leti hai, to in buzrugo'n ki ghalt aur ghair masnoon bate'n bhi inke motaqideen ko deen ka hisse lagne lagti hain aur wo kaar-e-sawab samajh kar in par amal karna shuru kar dete hain. Hatta ke in buzrugo'n ke khuwab, zaati tajrubat, mushahadat aur hikayat waghaira sabhi kuch aqeedat ke ghuloo mein deen ki sanad samajh li jaati hain aur awam un naas ke saamne inhe deen bana kar pesh kiya jaata hai aur you'n bidi'i ghair masnoon afaal phalne phoolne lagte hain.

Kaha jaata hai ke barre sagheer mein jab soofiya-e-ikram dawat-e-islam lekar paho'nche to mehsoos kiya ke yaha'n ke awam (ghair Muslim) gaane bajaane aur mausiqi ke bahot dildaadah hain, chunache soofiya ne maslehatan dawat-e-islam ke liye sama aur qawwaliyo'n ka tareeqa ejaad farmaya, lehaza buzrugo'n ka ye fa'al tab bhi jaaez tha, abh bhi jaaez hai.

Ham samajhte hain ke awwalan is qism ki tamaam hikayate'n mahez afsaana aur soofiya-e-ikram par bohtan tarashi ke siwa kuch bhi nahi. Saaniyan agar is nuiyyat ka koi ek-aadh waqea ho bhi to kisi bade se bade buzrug

ya soofi ka Allah aur Rasool ﷺ ke ehkamaat ke bar-aks koi bhi fa'al musalmano ke liye hujjat nahi ho sakta. Khuwah bazaahir wo kitna hi mabni-bar-maslehat aur paraaz-e-hikmat kyou'n na ho. Ghuloo aqeedat mein buzrugo'n aur soofiyo'n ke ghair sharai aqwal aur amaal ka difa'a a'ammatus naas mein bidaat ki tarweej aur ishaa-at ka baais bana hai.

4. Iqhtelafi Masaael Ka Mughaalta:

Baaz maslehat pasand muballigheen bidaat ko iqhtelaafi masaael keh kar daansta ya naa-daansta taur par muashre mein bidaat phailaane ki khidmat sar-anjaam de rahe hain. Yaad rahe iqhtelaafi masaael sirf wohi hain, jinke baare mein dono'n taraf se ahadees ki koi na koi daleel maujood ho. Qata'a nazar isse ke ek taraf saheeh hadees ho aur doosri taraf zaeeef, lekin dono'n taraf behre haal koi na koi daleel zaroor maujood hoti hai. Iqhtelafi masaael ki misaal namaz mein raful yadain ya ameen bil jahar waghaira hai.

Lekin aise masaael, jinke bare mein koi saheeh hadees to kaja, zaeeef se zaeeef ya mauzoo hadees bhi pesh nahi ki jaa sakti. Wo iqhtelafi masaael kaise kehla sakte hain? Rasm-e-Fateha, Rasm-e-Qul, Daswaa'n, Chaliswaa'n, Giyarwhee'n, Quran Qhuwani, Milaad, Barsi, Qawwali, Sandal Maali, Chiragha'n, Konday, Jhande waghaira aise afaal hain, jinka aaj se ek sadi qabl koi tasawwur tak nahi tha. Lehaza in bidaat ko 'iqhtelafi masaael' kehkar nazar andaz karna dar haqeeqat deen mein bidaat raaej karne ki hausla afzaai karna hai.

5. Sunnat-e-Saheeha Se Laa Ilmi:

Rasool-e-Akram ﷺ ke ehkamaat par amal karna choo'nke har musalman par farz hai is liye beshtar log Rasool-e-Akram ﷺ ke naam se mansoob ki gai har baat ko sunnat samajhkar is par amal shuroo kar dete hain. Bahot kam log aise hote hain, jo is baat ki tehqeeq karna zaroori samajhte hain ke Rasool-e-Akram ﷺ ke naam se mansoob ki gai baat waqai Aap ﷺ hi ki hai ya Aap ﷺ ke naam se ghalat taur par mansoob ki gai hai? Awaam un naas ki is kamzori ya laa-ilm ke baais bahot si bidaat aur rusoomaat raaej hogai hain, jinhe baaz log nek niyyati se deen samajh kar karte chale aarahe hain.

Hamare ilm mein bahot se aise afraad hain jinhe ne Saheeh aur Zaeeef Ahadees ka farq wazeh ho jaane ke baad ghair masnoon afaal ko tark karne aur masnoon afaal par amal karne mein lamha bhar tammul nahi kiya. Saheeh aur zaeeef ahadees ka shaoor rakhne waale hazraat par y bhari zimmedaari aaed hoti hai ke wo awaam ko is farq se agaah kare'n aur inhe bidaat ki is daldal se nikaalne ke liye bharpoor jaddo jahad kare'n. Yaha'n ham apne in bhaiyo'nko bhi ehsaas-e-zimmedari dilaana chhahte hain, jo dawat-e-deen ka fareeza badi mehnat aur khuloos se sar anjaam de rahe hain. Lekin saheeh tehqeeq na hone ke bawajood apni guftagu mein: 'Hadees Me Aya Hai' ya 'Rasool Allah ﷺ ne farmaya hai' jaise alfaaz kasrat se istemaal karte hain. Yaad rakhiye! Rasool-e-Akram ﷺ ki taraf se koi qaul mansoob karna bahot badi zimmedaari ki baat hai.

Rasool-e-Akram ﷺ ka irshad-e-mubarak hai: 'Jisne jaan boojh kar meri taraf koi jhooti baat mansoob ki wo apni jagah Jahannam mein banaale (Muslim)'. Pas awaam ki rehnumai karne walo'n ka farz hai ke wo mukammil tehqeeq ke baad sunnat-e-saheeh se sabit shuda masaael hi logo'n ko batae'n aur awaam ka farz ye hai ke wo Rasool Allah ﷺ ke naam se mansoob karda har baat ko sunnat samajh kar is waqt tak na apnae'n jab tak is baat ka mukammil itmenaan na kar le'n ke Aap ﷺ ke naam se mansoob karda baat fil waqe Aap ﷺ hi ka farman hai.

6. Siyaasi Maslehate'n:

Aaj kal deen ke hawale se siyasat ki waadi pur-qhaar mein watan-e-azeez ki qareeban tamaam qabil-e-zikr deeni jamate'n bar-e-sar paikaar hain jo jamate'n apne muballigh ilm ki bina par khud shirk o bidaat mein muhtela hain, inka to zikar hi kya, albatta wo deeni jamate'n jo shirk o bidaat ki halaakat kheziyo'n ka saheeh

shaoor rakhne ke bawajood jamhoor ki naraazgi se bachne ke liye is masla par sukoot ya madahenat ka tarz-e-amal iqhteyar kiye hue hain.

Yaani 'you'n bhi jaaez to hai', lekin na karna ziyaada behtar hai, falaa'n sahaab ise najaez samajhte hain, lekin falaa'n sahab ke nazdee ye jaaez hai.. waghaira waghaira. Is rawish ne awam ke zehno'n mein masnoon aur ghair masnoon amaal ko gadh-madh karke sunnat ki ehmiyat bilkul khatam kardi hai aur iske bar-aks bidaat ki tarweej aur ishaa-at ka raasta hamwaar kiya hai. Baaz muballigheen jo Masnad-e-Rasool ﷺ par biath kar shirk o bidaat ki mazammat karte the, siyasi maqaasid ke husool ki khatir khud shirkiya aur bidi'i afaal ke murtakib hone lage.

Baaz ulama ikram jo Kitab o Sunnat ke daai aur alambardar the, siyasi majburiyo'n ke naam par ladeen anaasir ki taqwiyat ka baais banne lage. Isi tarha baaz deegar deeni rehnuma jo qaum ko munkeraat ke khilaf jihad ki dawat dete the, khud munkerat qubool karne ki targheeb dilaane lage. Siyaasi maslehato'n ke naam par deeni jamato'n aur baaz ulama ikram ke qaul ke is tazaad ne shirk o bidaat ke khilaaf maazi mein ki jaane wali taweel jaddo jahad ko shadeed nuqsan paho'nchaya hai.

7. Fitna Inkar-e-Hadees

Inkar-e-hadees ke maamle mein ye baat pesh-e-nazar rehni chahiye ke musalmano mein se bahot kam log aise hain jo barah-e-raast Sunnat-e-Rasool ﷺ ki tashreehi haisiyat ka inkar karte hain, albatta aise logo'n ki ta'adaad bahot ziyaada hai jo sunnat ke wajoob ka iqrar karne ke bawajood sunnat se gareez aur faraar ki rah iqhteyar karne ke liye ahadees par muqhtalif eterazaat karke zaqheera ahadees ko mashkook aur naqaabil-e-etemaad tehrane ki mazmoom koshish mein din raat masroof rehte hain.

Munkireen-e-hadees ke eterazaat ka mutallea kiya jaae to sharai ehkamaat qubool karne ya na karne ka naqsha kuch is tarha saamne aata hai jaise sharai ehkamaat ka juma bazaar laga ho aur har gaahak ko is baat ki poori azaadi haasil ho ke wo tamaam cheezo'n ko khoob thonk bajaa kar deke aur jis jis cheez ko apne mizaaj aur pasand ke mutaabiq paae ise uthaale aur jise napasand kare aur naak bhoo'n cadhaa kar wahee'n rakhde.

Chunache munkireen-e-hadees ke haa'n amalan yehi surat-e-haal nazar aati hai, koi sahab-e-mujjezaat ke munkar hain to koi sahab 5 ki bajaee 2 namazo'n ko hi kaafi samajhte hain, koi sahab 30 ki bajaee ek ya do roze rakhne se farz poora hone ke qaael hain to koi sahab haj aur qurbani ki bajaee falahi kaamo'n par raqam kharch karna behtar samajhte hain. Koi sahab zakat ki sharah hukumat-e-waqt ki sawabdeed par ghataane badhane ke qaael hain to koi sahab Rasool-e-Akram ﷺ ki ataa-at ko Aap ﷺ ki hayat-e-taiyyaba tak hi mehdood samajhte hain.

Koi sahab qurani ehkamat ki tafseer aur taweel ke liye ahed-e-jaded ke muftiyo'n ko masnad-e-tafseer par bithaana chhahte hain to koi sahab ye mansab-e-Jaleel hukumat-e-waqt ko ataa farma rahe hain. Fitna inkar-e-hadees se mutassir aur maghribi ifkaar o tehzeeb se marob taraqqi pasand danishwaro ne bhi apna saara zor-e-qalam aur zor-e-bayan ahadees ko mashkook aur naqaabil-e-etemaad baawar karane par sarf kar diya hai, taake mashriqi muashre ko bhi who maadar pidar azaadi haasil ho jaae jo maghribi muashre ko hasil hai.

Aurato'n ki be hijabi, mard o zan ki maqhloot mehfile'n, har shoba hayat mein mard o zan ke masaavi huqooq, gaana bajaana aur deegar fahaashi aur be hayai phailane waale kaam, nez rishwat, sood, juwwa, shArab aur zina jaise haram kaamo'n ko bhi kisi na kisi tarha sanad-e-shariyat haasil ho jaae.

8. Aimmah Hadees Ki Khidmaat Par Ek Nazar

Munkireen-e-hadees ke eterazat ka jaeza lene se qabl hifazat-e-hadees ke liye ulama-e-hadees ki qurbaniyo'n, kaavisho'n aur jigar kariyo'n par ek nazar daalna bahot zaruri hai. Ilm ki duniya mein hifazat-e-hadees ek aisa azeem karnaama hai, jise aghyar bhi khiraj-e-aqeedat pesh karne par majboor hain, mashoor mustashriq professor margrath ka ye eteraaf hai 'ilm-e-hadees par musulmano ka faqhar karna bajaa hai' bilaa sabab nahi.

Mustashriq Goldiezher ne ulama-e-hadees ki khidmat ka eteraaf in alfaz mein kiya hai.

'Mohaddiseen ne duniya-e-islam ke ek kinare se doosre kinare tak Andalus se wast asia tak ki khaak chaani aur shaher shaher, gaou'n gaou'n, chappa chappa ka paida safar kiya, taake hadeese'n jama kare'n aur apne shagirdo'n mein phailaae'n, bila shubha, 'Rijal' (bahot ziyaada safar karne waale) aur 'Jawal' (bahot ziyada ghoomne waale) jaise alqaab ke yehi log mustahiq hain.' ¹⁵

Hazrat Abu Ayyub Ansari رضي الله عنه ne sirf ek hadees ki tehqeeq ke liye madina se misr ka safar kiya. Hazrat Jabir bin Abdullah رضي الله عنه ne ek hadees sunne ke liye musalsil mahina bhar ka safar kiya. Hazrat Makhool رحمه الله عليه ne ilm-e-hadees haasil karne ke liye misr, sham, hijaz aur Iraq ka safar kiya. Imam Razi رحمه الله عليه farmate hain: 'Pehli dafa talab-e-hadees mein ghar se nikla to 7 saal tak safar mein raha'. Imam Zahabi رحمه الله عليه ne Imam Bukhari رحمه الله عليه ke bare mein likha hai: 'Apne shaher Bukhara ke ulama se ilm-e-hadees haasil karne ke baad Imam Bukhari رحمه الله عليه ne balaqh, baghdad, Makkah, basrah, kufa, sham, asqalaan, hamas aur damishq ke ulama se ilm-e-hadees haasil kiya'.

Yahya bin Saeed Alqataan رحمه الله عليه ne talab-e-hadees ki khatir apne ustad Shoba رحمه الله عليه ke paas 10 saal guzaare. Nafe bin Abdullah رحمه الله عليه farmate hain: 'Main Imam Malik رحمه الله عليه ke paas 40 ya 35 saal tak baitha raha, rozana subha, dopaher, sham aur pichle paher haazri deta'. Imam Zohri رحمه الله عليه farmate hain: 'Maine Sayeed bin Musaiyyib رحمه الله عليه ki shagirdi mein 20 saal guzare'. Abdullah bin Mubarak رحمه الله عليه ne 1100 mohaddiseen se ilm-e-hadees haasil kiya. Imam Malik رحمه الله عليه ne 900 asaateza se ahadees haasil kee'n. Hussham bin Abdullah رحمه الله عليه ne 1700 mohaddiseen se faiz-e-hadees hasil kiya. Abu Nayeem Asbahani رحمه الله عليه ne 800 ulama-e-hadees ke dars se faiz haasil kiya.

Ulma-e-hadees ne talab-e-hadees ki khatir apni sari sari zindagiya'n eman o eqaan kin azar is shan se waqf kar rakhi thee'n ke sayee jameela mein ghar baar ki saari poonji lutaane ke baad bhi badi se badi azmaaesh inke paae sabaat mein laghzhish paida na kar saki. Imam Malik رحمه الله عليه ne apne ustad Rabia رحمه الله عليه ke bare mein likhte hain: 'Ilm-e-hadees ki talash aur justaju mein inka haal ye ho gaya ke apne ghar ke chat ki kadiya'n tak bech daale'n, aur is haal mein bhi guzre ke khas o khashaak ked her se khajuro'n ke tukde chun chun kar khaane pade'.

Ilm-e-hadees ke Imam Yahya bin Moyeen رحمه الله عليه ne ilm-e-hadees hasil karne mein 10 ½ lakh dirham ki raqam kharch kar daali aur naubat yaha'n tak paho'nchi ke inke paas paou'n me pahenne ke liye juta tak baaqi na raha. Ali bin Asim Waasti رحمه الله عليه ne talab-e-hadees mein 1 lakh dirham, Imam Zahabi رحمه الله عليه ne 1.5 lakh, Ibn Rustam رحمه الله عليه ne 3 lakh, Husham bin Abdullah ne 7 lakh dirham kharch kiye. Imam Bukhari رحمه الله عليه jise sahib-e-sarwat aur naaz o na'am mein parwarish paane waale shaqs ne talab-e-hadees ki khatir ghareeb al watani mein kaise kaise waqt dekhe, iska andaza Imam Mausooof ke ham sabaq, Umar bin Hafees رحمه الله عليه ke bayan karda is waqea se lagaya jaa sakta hai: 'Basra mein ham Mohammad bin Ismail (Bukhari) ke sath ahadees likha karte the, chand dino ke baad mehsoos hua ke Bukhari رحمه الله عليه kai din se dars mein nahi aa rahe.

¹⁵ (Mohammadan Nation Students V2 P177)

Talash hui to ham log inke ghar paho'nche to dekha ke ek Andheri kothri mein pade hain, badan par aisa libas nahi jise pahen kar bahar nikal sake'n. Dariyaft karne par malum hua ke zaad-e-safar khatam ho chukka hai, libas taiyyar karne ke liye bhi paise nahi, aahqhir talaba ne milkar raqam jama ki, Buqhari رحمته الله عليه ke liye kapda khareed kar laae tab wo hamare sath darsghah mein aane jaane lage'.

Imam Ahmad bin Hamba رحمته الله عليه ilm-e-hadees ke hussol ke liye Yemen aae to izaar band bunte aur inhe bech bech kar apni zaruriyat poori karte rahe, jab farigh hokar Yemen se jaane lage to nanbaai ke maqrooz the, chunache juta qarz mein de diya, khud nange paou'n paidal rawana ho gae. Rasta mein oonto'n par both ladaane aur utaarne waale mazdooro mein sharek ho gae jo mazdoori milti isi se guzara karte.

Talab-e-hadees aur isha-at-e-hadees ke liye ulama-e-hadees ki jaa'n gasal mashaqqat aur qurbaniyo'n ki dastaan faqat inki shab o roz mehnat aur faqar o faaqa ki zindagi par hi khatam nahi hojaati, balke is raahe difa mein beshtar mohaddiseen ikram ko apne waqt ki jabir aur zalim hukumat'o'n ke qaher o ghazab ka nishana bhi banna pada.

Bani Umaiyya ke ahed-e-hukumat me (bstashnae ahed Omar bin Abdul Aziz رحمته الله عليه Mohammed bin Sireen, Hasan Basri, Obaidullah bin Abi Rafe, Yahya bin Obaid aur Ibne Abi Kaseer rahimahullah alaihim jaise Jaleel ul qadr mohaddiseen ko umara ke jor o sitam ka nishana banna pada. Banu Abbas ke ahed-e-hukumat mein Imam Dar ul Hijra Malik bin Anas رحمته الله عليه ki nangi peeth par kode bar saae gae. Hazrat Sufiyan Soori رحمته الله عليه jaise buland paaya mohaddis ke qatal ka hokum diya gaya.

Imam Shafai رحمته الله عليه ko giraftar karke paidal daar ul khulafa rawana kiya gaya, jaha'n wo qaid o band ki sobato'n mein bhi muqtela rahe. Imam Ahmad bin Hambal رحمته الله عليه ne Kitab o Sunnat ki khatir jo Zahra gadaz sitam uthae wo tareeq islam ka bada hi almnaak baab hai. Imam Abu Hanifa رحمته الله عليه ka janaza jail ki tang o tareeq kothri se utha. Allah Ta'ala ki karodha karodha rehmate'n nazil ho'n in paakbaaz hastiyo'n par, jinho'n halaat ki saari sitam raaniyo'n ke bawajood hadees-e-Rasool ﷺ ki shama ko har zamane kit und o tez andhiyo'n se mehfooz rakhne ka haq adaa kiya.

In jaani o maali qurbaniyo'n ke sath sath ulama-e-hadees ke ilmi karnaame bhi pesh-e-nazar rehne chhahiye. Hadees-e-Rasool ﷺ ko qubool karne ke maamle mein ehtiyaat ka andaaza is baat se lagaya jaa sakta hai ke Hazrat Abu Bakr Siddiq رضوان الله عليهم اجمعين aur Hazrat Umar Farooq رضي الله عنه gawahi ke baghair kisi ki hadees qubool nahi farmate the. Hazrat Ali رضي الله عنه raavi-e-hadees se qasam liya karte the. Hazrat Usman رضي الله عنه ehtiyat ki khatir ahadees kam bayan farmate.

Hazrat Abdullah bin Masood رضي الله عنه hadees bayan farmate to ehsas-e-zimmedari se inke cehre ka rang mutaghaiyyar ho jaata. Hazrat Anas رضي الله عنه ehtiyat ki khatir hadees bayan karne ke baad 'Au Kamaa Qaal' (ya jaise Rasool Allah ﷺ ne farmaya) ke alfaz adaa farmate. Jab Sahaba رضوان الله عليهم اجمعين ko mamuli sa shak guzarta ke budhaye ke baais inka haafza kamzor hogaya hai to wo ahadees byaan karna chhod dete.

Hazrat Zaid bin Arqam رضي الله عنه se inke budhaye ke zamane mein hadees sunaane ko kaha jaata to farmate: 'Ham boodhey ho chuke hain, haafza kamzor ho gaya hai, hadees-e-Rasool ﷺ bayan karna bada kathin kaam hai'. Imam Malik bin Anas رحمته الله عليه farmate hain: Ham Madina ke bahot se mohaddiseen ko jaante hain, jo baaz aise siqa muttaqi aur parhezgaar logo'n se bhi hadees qubool na karte, jinhe agar bait ul maal ka muhafiz bana diya jaata to ek paise ki kabaahat na karte. Mashoor Mohaddis Yahya bin Saeed رحمته الله عليه ka qaul hai: 'Ham bahot se logo'n par lakho'n dirham o dinar ka etebaar karne ko taiyyar hain, lekin inki riwayat karda ahadees qubool nahi kar sakte'.

Mohaddis Moin bin Esa رحمۃ اللہ علیہ farmate hain: ‘Maine Imam Malik رحمۃ اللہ علیہ se jo hadeese’n riwayat ki hain, inme se ek ek hadees 30 30 martaba suni hai’. Mohaddis Ibrahim bin Abdullah al Roohi رحمۃ اللہ علیہ farmate hain: ‘Main apne ustad Hasheem رحمۃ اللہ علیہ se jo hadise’n riwayat karta hu’n, inhe kam o besh 30 30 martaba suna hai’. Mashoor mohaddis Ibrahim bin Saeed al Johari رحمۃ اللہ علیہ farmate hain: ‘Mujeh jab tak ek ek hadees 100 100 tareeqo’n se nahi milti, main is hadees ke bare mein apne aap ko yateem khayal karta hu’n’.

Ahadees ki tehqeeq o tadqeeq ke mamle mein ulma-e-hadees ne jo karnaame anjaam diye hain wo is qadr hairan kun hain ke asr-e-haazir ke ‘taraqqi pasand’ aur ‘danishwar’ inki gard-e-paa ko bhi nahi paho’nch sakte. Mashoor german mustashriq Doctor Spinger ne Ashaab fil Ahwal as Sahaaba ke angrezi muqaddama me likha hai: ‘Koi qaum duniya mein aisi guzri na aaj tak maujood hai, jisne musalmano ki tarha asma ur rijaal ka azeem us shaan fan ejad kiya ho, jiski badaulat aaj 500,000 admiyo’n ka haal malum ho sakta hai’.

Mohaddiseen ikram ne asma ur rijaal mein ek ek raavi ke aqeeda, eman, aqhlaq, parhezgari, amaanat, diyanat, sadaaqat, quwwat-e-hafeza, salahiyat, faham ko tahqeeq ki kasoti par parkha aur kisi bhi sataish ki tamanna ya malaamat ke khauf se baala tar rehte hue apni raae ka izhar kiya. Ahadees waza karne aur ahadees mein jhoot ki amezish karne waale log’n ke naam alag alag kar diye. Kisi hadees mein raavi ne apni taraf se kis lafz ka izaafa kiya to iski nishandahi ki, kahee’n sanad ke tasalsul mein farq aaya to na sirf ise wazeh kiya, balke sanad ke aghaaz, iqhtetam ya wast mein inqetaa ki buniyad par hadees ke alag alag darje banae.

Bidaati, bad-aqeeda logo’n ki ahadees ko alag darja diya, wehmi aur kamzor haafza wale logo’n ki ahadees ko alag darja diya. Kahee’n raaviyo’n ke naam kuniyat, laqab, abaa o ajdaad ya asaateza ke naam ek jaise aagae to iske liye alag usool waza kiye, is tarha saheeh ahadees ke maamla mein bhi darja bandi ki gai.

Amarana, Nuhaina Nafa’alu, Annahu Minas Sunnah jaise alfaz par mushtamil ahadees ki wazahat ki gai. Raaviyo’n ki tadaad ke etebaar se ahadees ko alag alag naam diye gae. Saheeh lekin bazahir muta’arz ahadees ke bare mein qawaed banaae gae. Ahadees rivaayat karte waqt: *Aqhbarna, Annabna, Haddasna, Naawalanaa, Zakaralanaa* jaise bazaahir ek hi mafhoom ke alfaaz alag alag mawaqe aur kaifiyat ke liye maqhsos kiye gae. Ulama-e-hadees ki ilmi kavisho’n ka andaza is baat se lagaya jaa sakta hai ke hadees ki hifazat ke liye ulama-e-hadees ne 100 se ziyaada uloom ki buniyad daali, jis par ab tak hazaaro’n kitabe’n likhi jaa chuki hain.

Hadees Par Eterazaat:

Hifazat-e-hadees ke liye ulma-e-hadees ki jaani, maali aur ilmi masaa'i jameela par ek nazar dalne ke baad ab ham apne asal mauzoo 'inkar-e-hadees' ki taraf palat-te hue munkireen-e-hadees ke ahem eterazaat mein se chand ahem eterazaat yaah'n naqal kar rahe hain:

- Jo ahadees aqal ke khilaf hain, wo naqaabil-e-etemaad hain.
- Jo ahadees Quran ke khilaf hain, wo naqaabil-e-etemaad hain.
- Jo ahadees tareeqi haqaaeq ke khilaf hain, wo naqaabil-e-etemaad hain.
- Jo ahadees science tajrubaat aur mushahadat ke khilaf hain, wo naqaabil-e-etemaad hain.
- Raaviyaan hadees the to behrehaal insan hi, tamaam tar ehtiyat ke bawajood khata ka imkaan maujood hai, lehaza mohaddiseen ki tehqeeq par mukammil etemad nahi kiya jaa sakta.
- Jin ahadees mein uriyaani ka tazkirah hai, wo naqaabil-e-etemaad hain.
- Saheeh ahadees ke sath sath kaseer tadaad mein zaef aur mauzoo (man-ghadat) ahadees is tarha gadh-madh ho gai hain ke mohaddiseen ne apni faham o baseerat ke mutaabiq jo ahadees qubool kee'n wo bhi qabil-e-etemaad nahi.
- Aamma-e-hadees mein aksariyat Ahle Faaras ki hain, jinho'n ne Irani hukumat se mil kar islam ki taqhreeb ke liye saazish ki aur beshumar ahadees waza kee'n.
- Ahadees ki tadween Rasool Allah ﷺ ki hayat-e-tayyaba ke 200 ya 250 sall baad hui, lehaza in par etemaad karna mumkin nahi.

Ahadees par in tamaam eterazaat ka tafseeli jaaeza lena yaha'n mumkin nahi, lehaza ham yaha'n sabse ziyaada maqbool aam aur zuban zade aam eteraz, jo ke tadween-e-hadees ke bare mein hai, ka mufassal jawab tehreer karne par iktefa kare'nge.

Tadween-e-Hadees

Kaha jaata hai ke ahadees ki tadween Rasool Allah ﷺ ki hayat-e-taiyyaba ke 200 ya 250 saal baad is waqt hui jab Imam Bukhari, Imam Muslim, Imam Abu Dawood, Imam Nasai aur Imam Ibn Majja rahimahullahi alaihim waghaira ne ahadees murattab karne ka kaam shuru kiya, lehaza zaqheera hadees kisi tarha bhi qabil-e-etemaad nahi.

Sabse pehle ham ye ghalt fehmi door karna zaroori samajhte hain ke Rasool-e-Akram ﷺ ke zamane aqdas mein likhai ya kitab ka riwaj aam nahi tha aur log mahez apne haafze par etemaad karte the. Zail mein ham in Sahaba Ikram رضوان الله عليهم اجمعين ke asma giraami de rahe hain, jo darbar-e-risaalat ke mustaqil kaatib the. Rasool Allah ﷺ in se hasb-e-zarurat muqhtalif qabaail se muhaede ya khutoot ya ruqoom ke hisabaat ya sarkaari ehkamaat ya deni masaael likhwane ki khidmaat liya karte the. Har sahaabi ki alag duty ka mufassil tazkerah kutub-e-tareeq mein maujood hai.

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|--|---|
| 1) Hazrat Khalid bin Saeed bin al Aas رضي الله عنه | 2) Hazrat Mughaira bin Shoba رضي الله عنه |
| 3) Hazrat Hussain bin nameer رضي الله عنه | 4) Hazrat Jaheem bin Salat رضي الله عنه |
| 5) Hazrat Huzaifa bin Yaman رضي الله عنه | 6) Hazrat Ma'aqib bin Abi Fatima رضي الله عنه |
| 7) Hazrat Abdullah bin Arqam رضي الله عنه | 8) Hazrat Alaa bin Oqba رضي الله عنه |
| 9) Hazrat Zubair bin Awwam رضي الله عنه | 10) Hazrat Osman bin Affan رضي الله عنه |
| 11) Hazrat Moaviya bin Abi Sufiyan رضي الله عنه | 12) Hazrat Ali bin Abi Taalib رضي الله عنه |
| 13) Hazrat Zaid bin Saabit Ansari رضي الله عنه | 14) Hazrat Hanzala bin Rabee رضي الله عنه |
| 15) Hazrat Alaa bin Hazrami رضي الله عنه | 16) Hazrat Ibaan bin Saeed رضي الله عنه |
| 17) Hazrat Ubai bin Ka'ab رضي الله عنه | |

Ahed-e-Risaalat ke baaz deegar Sahaba Ikram رضوان الله عليهم اجمعين jo baqaaeda Rasool Allah ﷺ ki khidmat par mamoor nahi the, lekin likhna padhna jaante the, darj-e-zail hain:

- | | |
|--|---|
| 1) Hazrat Kaab bin Maalik رضي الله عنه | 02) Hazrat Omar bin Khattab رضي الله عنه |
| 3) Hazrat Fatma bint Khattab (riza) | 04) Hazrat Abdullah bin Omar رضي الله عنه |
| 5) Hazrat Khabbab bin Arat رضي الله عنه | 06) Hazrat Sayeed bin Zaid رضي الله عنه |
| 7) Hazrat Abdullah bin Abbas رضي الله عنه | 08) Hazrat Anas bin Maalik رضي الله عنه |
| 9) Hazrat Abdulla bin Ubai Aufi رضي الله عنه | 10) Hazrat Saad bin Obaada رضي الله عنه |
| 11) Hazrat Samrah bin Jundub رضي الله عنه | 12) Hazrat Abdullah bin Umro bin Aas رضي الله عنه |
| 13) Hazrat Jabir bin Abdullah رضي الله عنه | 14) Hazrat Haatib bin Abu Balta رضي الله عنه |
| 15) Hazrat Abu Huraira رضي الله عنه | 16) Hazrat Rafa bin Khadeej رضي الله عنه |
| 17) Hazrat Abu Raafe رضي الله عنه | |

Rasool-e-Akram ﷺ ki muqhtalif khidmat baja laane ke alaawa Sahaba Ikram رضوان الله عليهم اجمعين apni apni raghbat aur khuwahish ke mutabiq Rasool-e-Akram ﷺ ke aqwal o afaal bhi likhte rehte the. Baaz sahaaba Ikram رضوان الله عليهم اجمعين ko khud Rasool-e-Akram ﷺ ne ahadees likhne ki ijaazat marhammat farmai.

Hazrat Rafe bin Khadeej رضي الله عنه farmate hain ke hamne darbaar-e-risaalat mein arz kiya: Ya Rasool Allah ﷺ ! ham log Aap ﷺ ki zaban-e-Mubarak se bahot si bate'n sunte hain aur inhe likh lete hain, Aap ﷺ ka is baare me kya irshad hai?

Rasool Allah ﷺ ne farmaya: likh liya karo, isme koi harj nahi.

Hazrat Abu Rafe Masrami رضي الله عنه ne Rasool Allah ﷺ se ahadees likhne ki ijaazat maangi to Aap ﷺ ne ijaazat marhammat farmadi.

Hazrat Anas رضي الله عنه farmate hain: ek shaqs ne shikayat ki, ke ise hadeese'n yaad nahi rehti, to Rasool Allah ﷺ ne farmaya: Apne hath se madad lo (yaani likh liya karo) Hazrat Abdullah bin Umro bin Aas رضي الله عنه farmate hain: Main Rasool Allah ﷺ ki zuban-e-Mubarak se jo kuch suntan, likh liya karta, taake ise yaad kar liya karu'n, quriash ne mujhe aisa karne se mana kiya aur kaha ke Muhammad ﷺ bashar hain, kabhi ghussa mein bhi baat kar dete hain, chunache maine likhna chhod diya. Phir Rasool Allah ﷺ ki khidmat me iska zikar kiya to Aap ﷺ ne farmaya jo kuch mujh se suno, zaroor likh liya karo, is zaat ki qasam jiske hath me meri jaan hai, meri zuban se haq ke baghair kuch nahi nikalta.

Hazrat Zaid bin Sabit رضي الله عنه ko Rasool Allah ﷺ ne khaas taur par apni zarurat ke tahet ghair mulki zuban aur tehreer seekhne ka hukam de rakha tha. Yaha'n mana'a kitaabat waali hadees: Quran ke alaawa mujhse koi baat na likho ki wazahat karna bhi zaroori malum hota hai. Nuzool-e-Quran ke waqt Rasool Allah ﷺ qurani ayaat ke alaawa inki tafseer o tashreeh mein jo kuch irshad farmate, Sahaba Ikram رضوان الله عليهم اجمعين is eek hi jagah likh lete the, ek mauqe par Rasool Allah ﷺ ne poocha: kya likh rahe ho? Sahaba Ikram رضوان الله عليهم اجمعين ne arz kiya: Wohi jo kuch Aap ﷺ se sunte hain.

Tab Aap ﷺ ne irshad farmaya: Kya Allah Ta'ala ki kitab ke sath sath ek aur bhi kitab likhi jaa rahi hai, Allah Ta'ala ki kitab ilaaheda karo aur ise khaalis rakho. Rasool Allah ﷺ ke alfaz se ye baat wazeh ho rahi hai ke Sahaba Ikram رضوان الله عليهم اجمعين qurani ayaat aur inki tafseer (Ahadees) dono yakja likh rahe the, jise Aap ﷺ ne alag alag rakhne ka hukam diya, Naa ye ke ahadees likhne ki mutlaqan mumaneat farmai. Jab Quran-e-Majeed poori tarha hifz kar liya gaya to mumaneat ka hukam az khud khatam ho gaya. Iski tafseel ke baad ham ahed-e-Nabvi (11 H tak) mein kitaabat aur tadween-e-hadees ki misale'n pesh kar rahe hain. Yaad rahe ke Rasool Allah ﷺ ke aqwaal o afaal ke alaawa wo tehreere'n jo Aap ﷺ ne khutoot, muhaedaat, nez sarkari hukkam ke naam ehkam o hidayat ki shakal mein taiyyar karwae'n wo sab ahadees kehlati hain.

1. Kitaab as Sadqah: Hazrat Abdullah bin Umar رضي الله عنه farmate hain ke Rasool Allah ﷺ ne apni zindagi ke aakhir ayyam me sarkari hukkam ko bhejne ke liye Kitab as Sadqa tehreer karwai. Jisme janwaro'n ki zakat ke masael the.¹⁶
2. Saheefa Umro bin Hazam: Rasool Allah ﷺ ne Yemen ke governor Hazrat Umro bin Hazam رضي الله عنه ko ek saheefa likhwa kar irsaal farmaya, jisme tilawat-e-quran, namaz, zakat, talaq, etaaq (Ghulam azaad karna), qisaas (maqtool ka badla), diyyat (maqtool ka khoon baha) nez faraaez o sunan aur kabeera gunaho'n ki tafseel darj thee.¹⁷
3. Saheefa Ali: Rasool Allah ﷺ ne Hazrat Ali رضي الله عنه ko ek saheefa likhwa kar ataa farmaya tha, jiske bare mein Hazrat Ali رضي الله عنه farmaya karte the: Wallah! Hamare paas padhne likhne ki koi kitaab nahi siwaae Allah Ta'ala ki Kitaab aur is Saheefa ke, mujhe ye saheefa Rasool Allah ﷺ ne ataa farmaya hai, is me zakat ke masael darj hain.¹⁸
4. Saheefa Wael bin Hajar: Hazrat Wael bin Hajar رضي الله عنه apne watan Hazar Maut jaane lage to Rasool Allah ﷺ ne inke liye namaz, roza, zakat, nikah, sood, sharaab waghaira ke masael par mushtamil saheefa taiyyar karwake inaayat farmaya.¹⁹
5. Saheefa Saad bin Obaada: Hazrat Saad bin Obaada رضي الله عنه ne khud Rasool Allah ﷺ se ahadees sunkar ye saheefa murattab kiya tha.²⁰
6. Saheefa Samrah bin Jundub: Hazrat Sam bin Jundab رضي الله عنه ne ye saheefa Rasool Allah ﷺ ki hayat-e-taiyyaba mein hi murattab farmaya, jo baad mein in ke bete Hazrat Salam رحمه الله عليه ke hisse mein aaya.²¹
7. Saheefa Jabir bin Abdullah: Hazrat Jabir bin Abdullah رضي الله عنه ka murattab karda ye saheefa manaasik-e-haj ki ahadees par mushtamil tha.²²
8. Saheefa Anas bin Maalik: Rasool Allah ﷺ ke khadim-e-khaas Hazrat Anas bin Maalik رضي الله عنه ne Rasool Allah ﷺ se khud ahadees sune'n aur likhe'n phir Rasool Allah ﷺ ko suna kar inki tasdee bhi karwaai.²³
9. Saheefa Abdullah bin Abbas: Hazrat Abdullah bin Abbas رضي الله عنه ke paas ahadees par mushtamil kai kutub thee'n (Tirmizi) Jab Abdullah رضي الله عنه faut hue to inke paas ek ounth ke bojh ke baraabar kutub thee'n.²⁴
10. Saheefa Saadeqah: Hazrat Abdullah bin Umro bin al Aas رضي الله عنه ke paas ahadees ka bahot bada zaqheera tha, jiske bare mein wo khud farmaya karte the: Saadeqah wo kitab hai jise maine Rasool Allah ﷺ se barah-e-raast sunkar likha hai (Sunan Daarmi) [Syed Abu Bakar Ghaznavi رحمه الله عليه ki tehqeeq ke mutaabiq Saheefa Saadeqah mein 5374 se zaaed ahadees thee'n, yaad rah eke Bukhari aur Muslim ki ghair mukarar hadeeso'n ki ta'adaad 4000 se ziyaada nahi.²⁵
11. Saheefa Umar bin Khattab: Is saheefa mein sadqaat o zakat ke ehkamaat darj the. Imam Maalik رحمه الله عليه farmate hain: Maine Hazrat Umar رضي الله عنه ki ye kitab khud padhi thi.²⁶
12. Saheefa Usman: Is saheefa mein zakat ke jumla ehkaam darj the.²⁷

¹⁶ (Tirmizi)

¹⁷ (Musnad Ahmad, Abu Dawood, Nasai, Daar-e-Qutni, Sunan Daarmi, Mustadrak Haakim)

¹⁸ (Musnad Ahmad)

¹⁹ (Tabaraani)

²⁰ (Tirmizi)

²¹ (Hifaazat-e-Hadees)

²² (Muslim)

²³ (Mustadrak Haakim)

²⁴ (Ibne Saad)

²⁵ (Kitaabat-e-Hadees Ahed-e-Nabawi ﷺ mein)

²⁶ (Muwatta Imam Malik رحمه الله عليه)

²⁷ (Bukhari)

13. Saheefa Abdullah bin Masood: Hazrat Abdullah bin Masood رضي الله عنه ke bete Hazrat Abdur Rahman, halfan farmaya karte the ke ye saheefa inke walid ne apne hath se likha hai. ²⁸
 14. Musnad Abu Huraira: Iske nusqhe Ahed-e-Sahaaba hi mein likhe gae, iski ek naqal Hazrat Umar bin Abdul Aziz رحمته الله عليه ke walid Abdul Aziz bin Marwan رحمته الله عليه governor misr (wafat 86 h) ke paas maujood thee. ²⁹
 15. Khuthba Fateh Makkah: Ek Yamani bashinde Abu Shah ki darqhuwast par Rasool Allah صلی اللہ علیہ وسلم ne apna mufassil khutba qalam band karne ka hukam diya ³⁰
 16. Riwayaat Hazrat Ayesha Siddiqa: Hazrat Ayesha Siddiqa رضي الله عنه ki riwayat inke shagird Urwah bin Zubair رضي الله عنه ne qalamband kee'n. ³¹
 17. Saheefa Saheeha: Ye saheefa Hazrat Abu Huraira رضي الله عنه ne murattab karke apne shagird Hamam bin Munabba رحمته الله عليه ko imla karaaya, isme 138 ahadees hain, jinka ziyada tar talluq aqhlaiyyaat se hai. Ye saheefa hind o paak mein shaae ho chukka hai. Yaad rahe Hazrat Abu Huraira رضي الله عنه ki wafat 59 H mein hui, jiska matlab hai ke ye gira'n qadar tareeqhi taleef ahed-e-sahaaba ikram رضوان الله عليهم اجمعين ki maaya naaz yadgaar hai. Is saheefa ka ek nusqa jo chetti sadi mein likha gaya tha, naamwar muhaqqis janab Doctor Hameedullah Sahab (Muqem Paris) ne damishq ke maktaba zaahiriya se dariyaft kiya, jabke is saheefa ka doosra nusqa jo 1200 CE mein likha gaya tha, mausoof hi ne berlin library se dariyaft kiya. Dono'n qalimi nusqho'n ka muqabla karne par malum hua ke dono nusqho'n ki tamaam ahadees mein sarmu farq nahi.
- Saheefa Saheeha jise Saheefa Hammam bin Munabba رحمته الله عليه bhi kaha jaata hai, ki tamam ahadees na sirf Musnad Ahmad mein hurf ba hurf maujood hain, balke tamam ahadees Siha Sitta mein Hazrat Abu Huraira رضي الله عنه ke hawale se milti hain, goya saheefa saheeha is baat ka baiyyan sabot hai ke ahadees ahed-e-nabvi صلی اللہ علیہ وسلم aur ahed-e-sahaba رضوان الله عليهم اجمعين mein likhi jaati thee'n, nez saheefa ki tamam ahadees ka Musnad Ahmad aur Siha Sitta ki doosri kitabo'n mein min-o-a'an eh hi jaise alfaz ke sath maujood hona, ahadees ki sehat ka bahot bada sabot hai.
18. Saheefa Basheer bin Naheek: Hazrat Abu Huraira رضي الله عنه ke ek doosre shagird Basheer bin Naheek رحمته ne murattab kiya aur Hazrat Abu Huraira رضي الله عنه ko sunakar iski tasdeeq karwaai ³²
 19. Maktubaat Hazrat Nafe: Maktubat Hazrat Abdullah bin Umar رضي الله عنه ne imla karwaae aur Hazrat Nafe رضي الله عنه ne tehreer kiye ³³
 20. Khutoot-e-Wasaaeq: Ahadees ke baqaaeda kitaabi zaqheero'n ke alaawa aapke tehreer karwae hue khutoot o wasaaeq [T: Documents] ki ta'adaad sainkdo'n mein hai jin me se chand ek ye hain:
 - a. Dastoori Muhaeda: Hijrat ke baad Madina Munawwara mein islami riyasat ki buniyad rakhte hi Aap صلی اللہ علیہ وسلم ne musalmano'n aur ghair muslimo ke huqooq o faraaez par mushtamil 53 dafaat ka ek dastoori muhaeda tai kiya, jise tehreer karwaya gaya. ³⁴
 - b. Sulah Hudaibiya ke baad Rasool Allah صلی اللہ علیہ وسلم ne Qaisar o Kisra, Muqwaqis aur Najjashi ke alaawa Bahrain, Oman, Damishq, Yamaama, Najad, Dumatul Jundal aur Qabeela Hameer ke hakimo'n ko dawati khutoot irsaal farmae ³⁵
 - c. Ek Lashkar ko jung par rawaana farmate hue Rasool Allah صلی اللہ علیہ وسلم ne Lashkar ke sardar ko ek khat likhwa kar diya aur farmaya falaa'n jagah par paho'nchne se pehle ise na padha jaae, is maqam par

²⁸ (Aaina Parweziyyat)

²⁹ (Bukhari)

³⁰ (Bukhari)

³¹ (Dibaacha Inteqhab-e-Hadees)

³² (Jame Bayan al Ilm)

³³ (Sunan Daarmi)

³⁴ (Ibne Hishaam)

³⁵ (Rasool Allah صلی اللہ علیہ وسلم ki Siyaasi Zindai)

paho'nch kar Lashkar ke sardar ne khat khola aur logo'n ko Rasool Allah ﷺ ka hukam padh kar sunaya ³⁶

- d. Dauran-e-Hijrat Suraaqa bin Maalik ko parwaana-e-aman likh kar diya ³⁷
- e. Apne Ghulam Hazrat Rafe رضي الله عنه aur Hazrat Alaa'i رضي الله عنه ko azad karte waqt tehreeri parwana azaadi inaayat farmaya. ³⁸
- f. 2 Hijri mein qabeela bani zamrah, 5 hijri mein faraaza aur bani ghatfaan, 6 hirji mein qurish-e-Makkah aur 9 hijri mein ikeedar bin abdul malik se tehreeri muhaade tai kiye gae ³⁹
- g. Yahood-e-khaibar ko ek sahabi ke khatal karne par diyyat adaa karne ka tehreeri hukam jaari farmaya ⁴⁰
- h. Governor Yemen Hazrat Maaz رضي الله عنه ke ladke ki wafat par tehriri taziyyat naama irsal farmaya ⁴¹
- i. Hazrat Sumaama رضي الله عنه ko ahle makka ke liye ghalla ki tarseel na rokne ki tehreeri hidaayat jaari farmai ⁴²
- j. Hazrat Bilal bin Haaris Mazni رضي الله عنه ko jabal-e-qadas ke daaman mein jagah dene ke liye tehreer hokum naama jaari farmaya. ⁴³
- k. Muqhtalif Qabael ke naam diyyat ke masaael likhwa kar irsaal farmaae ⁴⁴

Ahed-e-Tabaeen (181H tak) Mein Kitaabat o Tadween-e-Hadees:

Ahed-e-Tabaeen mein aima-e-hadees ki ek aisee jamat taiyyar ho gai, jisne ahed-e-nabavi ﷺ aur ahed-e-sahaba ikram رضوان الله عليهم اجمعين mein likhi aur jama ki gai ahadees par mushtamil ahadees ko bh shamil karke ahadees ke zaqheem majmue taiyyar kar diye. Is daur ki chand tehreere'n darj-e-zail hain:

1. Hazrat Urwah رضي الله عنه ne ghazwat ke bare mein ahadees ka majmua murattab kiya ⁴⁵
2. Hazrat Taous رحمه الله عليه ne diyyat ke bare mein ahadees jama kee'n. ⁴⁶
3. Hazrat Khalid bin Ma'ad an al Kalaai رحمه الله عليه ne muqhtalif ahadees jama kee'n. ⁴⁷
4. Hazrat Wahab bin Munabba رحمه الله عليه ne Hazrat Jabir bin Abdullah رضي الله عنه ki maruyaat ka majmua taiyyar kiya. ⁴⁸
5. Hazrat Salman Lashkari رحمه الله عليه ne bhi Hazrat Jabir bin Abdullah ki ahadees ka ek majmua taiyyar kiya ⁴⁹
6. Hazrat Abu Az Zanaad رحمه الله عليه ne apne ustad se halal aur haram ke mutalliq tamaam ahadees tehreer kee'n. ⁵⁰
7. Imam Maalik رحمه الله عليه ne hadees shareef ka mustanad majmua (Muwatta Imam Malik) ke naam se murattab kiya, jise kutub ahadees mein numaya'n maqaam haasil hai.
8. Muhammad bin Muslim bin Shihaab Zohri رحمه الله عليه ne zaman taalib-e-ilmi mein sunan o asaar-e-sahaaba qalamband kiye. ⁵¹
9. Hazrat Umar bin Abdul Aziz رحمه الله عليه ne apne ahed-e-khilafat (Safar 99 h - Rajab 101 h) mein tadween-e-hadees ke liye hukumati sateh par ehtemaam farmaya. Is maqsad ke liye islami mamlekat ke tamam

³⁶ (Bukhari)

³⁷ (Ibne Hisham)

³⁸ (Muqaddama Saheefa Saheeha, Musnad Ahmad)

³⁹ (Tibrani, Ibne Sa'ad, Ibn Hisham, Alwasaaeq)

⁴⁰ (Bukhari & Muslim)

⁴¹ (Mustadrak Haakim)

⁴² (Fathul Baari)

⁴³ (Abu Dawood)

⁴⁴ (Muslim)

⁴⁵ (Tehzeeb Allah Ta'ala Tahzeeb V7)

⁴⁶ (Baheqi)

⁴⁷ (Tazkiratul Huffaz V1)

⁴⁸ (Tehzeeb Allah Ta'ala Tahzeeb)

⁴⁹ (Tehzeeb Allah Ta'ala Tahzeeb)

⁵⁰ (Jame Bayan al Ilm V1)

⁵¹ (Jame Bayan al Ilm V1)

maahir muhaddeseen ko ahadees ki jama o tadween ka farman jaari kiya, jiske nateeje mein ahadees ke bahot se majmue daar al khulafa damishq mein paho'nche. In majmuo'n ki tehqeeq o tarteeb jaleel ul qadr tabai aur mashor mohaddis Muhammad bin Muslim bin Shihab Zohri (wafat 124 h) ne ki aur inki naqool mamlekat islamiya ke goshe goshe mein phaila di gae'n.

Is ahed-e-Mubarak mein tadween-e-hadees par kaam karne waale doosre muhaddeseen ke asma-e-giraami ye hain:

- i. Abdul Aziz bin Juraij al Basri رحمه الله عليه Makkah mein rahaesh pazeer the (wafat 150 h)
- ii. Mohammad bin Ishaq رحمه الله عليه Madina Munawwara me rahaesh pazeer the (wafat 151 h)
- iii. Sayeed bin Rashid رحمه الله عليه Yemen mein rahaesh pazeer the (wafat 153 h)
- iv. Sayeed bin Urooba رحمه الله عليه Basrah mein rahesh pazeer the (wafat 157 h)
- v. Mohammad bin Abdur Rahman رحمه الله عليه Madina Munawwara me rahaesh pazeer the (wafat 158 h)
- vi. Rabee bin Sabeh رحمه الله عليه Basrah mein rahaesh pazeer the (wafat 160 h)
- vii. Sufiyan Soori رحمه الله عليه Koofa mein rahaesh pazeer the (wafat 161 h)
- viii. Hamad bin Abi Salma رحمه الله عليه Basrah mein rahaesh pazeer the (wafat 167 h)
- ix. Malik bin Anas رحمه الله عليه Madina Munawwara me rahaesh pazeer the (wafat 179 h)
- x. Imam Shobi, Imam Zohri, Imam Mahkool aur Qaazi Abu Bakr Hazmi rahimahullah alaihim ki qabir-e-qadr tasaneef ahed-e-tabaeen hi ki yadgaar hain (Hifaazat-e-Hadees)
- xi. Jame Sufiyan Soori, Jame Ibn al Mubaarak, Jame Imam Auzaai, Jame Ibne Juraij, Musnad Abu Haneefa, Kitab al Khiraj Qazi Abu Yusuf, Kitab al Asaar Imam Mohammad jaisi buland paaya kutub isi ahed mein likhi gayee'n. ⁵²

⁵² (Aaina Parveziyat, V4)

Ahed-e-Tabaeen Ke Baad:

Ahed-e-Tabaeen (181 h) mein tadween-e-hadees ki in inqelab afreen Koshisho'n ke baad ye kaam is qadar tezi se hua ke teesri sadi mein sirf Musnad [Musnad Hadees ki wo kitab hai, jisme tamaam ahadees huruf-e-tahijji ke etebaar se alag alag sahaba ikram ke naam se tarteef di gai ho'n] ki tarz par murattab ki gai kutub ki tadaad 100 se zaaed hai. Isi ahed-e-Mubarak mein hadees shareef ki sab se ziyaada maqbool aur mutadaawal kutub Sunan Daarmi, Saheeh Bukhari, Saheeh Muslim, Sunan Abu Dawood, Jame Tirmizi, Sunan Ibn Majja, Sunan Nasai murattab ki gae'n⁵³

Mazkoora baala haqaaeq ke pesh-e-nazar ham poore yaqeen se keh sakte hain ke:

Awwalan: ahadees saheeha ka ghalib tareen hissa Rasool Allah ﷺ ki hayat-e-taiyyaba mein likha ja chukka tha.

Saaniyan: choo'nke ahed-e-Nabavi ﷺ aur ahed-e-Sahaba Ikram رضوان الله عليهم اجمعين ka tamaam tehreeri sarmaya tabaeen ki murattab karda kutub mein maujood hai, lehaza kitaabat-e-hadees aur tadween-e-hadees ki masaai jameela mein ahed-e-Nabavi ﷺ se le kar aaj tak kahee'n bhi inqetaa aur ta'atal paida nahi hua.

Saalsan: ahadees-e-saheeha ka jo zaqheera aaj hamare paas maujood hai, wo bila shubha min-o-a'an ek mehfooz aur mazboot zanjeer ki baahami marboot kadiyo'n ke zariye Rasool Allah ﷺ ki zaat-e-baa-barkat se baad me aane waali naslo'n mein muntaqil hua hai.

Qaraeen Ikram! Andaza farmaiye ke Rasool Allah ﷺ ke 200 ya 250 saal baad tadween hadees ka propaganda kis qadr be buniyad aur man ghadat hai. Dar haqeeqat hadees ke khilaf is saari saee na-muraad ka asal maqsad mazkoora baala ya deegar eterazaat ke parde mein muslim muashre ko Kitab o Sunnat ki pabandiyo'n se azaad karaana aur maghrib ki maadar pidr azaad tehzeeb ko musalmano par musallat karna hai, jisme munkireen-e-hadees in sha Allah kabhi bhi kamiyan nahi ho sake'nge.

Apni Millat Par Qiyaas Aqwaam Maghrib Se Na Kar

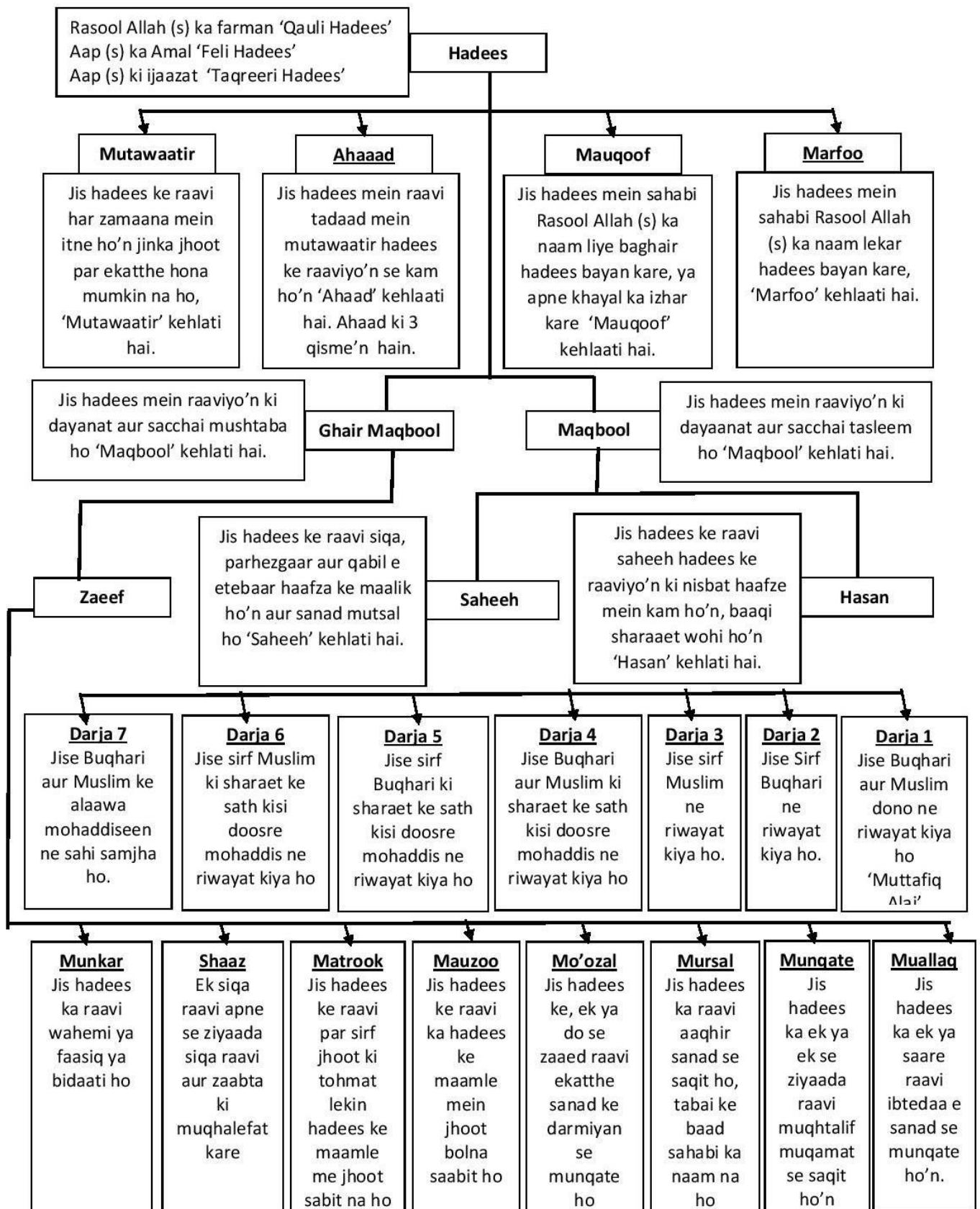
Khaas Hai Tarkeeb Mein Qaum-e-Rasool Hashmi

Muqhtarsar Istelah e Hadees (Chart)

⁵³ [Mazeed tafseel ke liye mulaheza ho, Tadween-e-Hadees by Manazir Ahsan Gilaani, Muqaddama Inteqhaab-e-Hadees by Abdul Ghaffar Hasan Umarpuri, Tareeq Tadween Hadees by Doctor Mohammad Zubair Siddiqi,

Hifaaizat-e-Hadees by Doctor Khalid Alavi, Aaina Parveziyyat by Maulana Abdul Rahman Kilaani]

Muqhtasar Istelaahaat Hadees



Istelahaat-e-Kutub

1. Sihaa Sitta Hadees ki 6 kutub: Bukhari, Muslim, Abu Dawood, Tirmizi, Nasai aur Ibn Majja ko ghalba sehat ki binaa par 'Sihaa Sitta' kaha jaata hai.
2. Jaame Jis hadees mein Islam ke mutalliq tamaam mubaahis, Aqaaed, Ehkaam, Tafseer, Jannat, Dozaqh waghaira maujood ho'n 'Jaame' kehlati hai.
3. Sunan Jis kitab mein sirf ehkamaat ke mutalliq ahadees jama ki gai ho'n 'Sunan' kehlati hain, mislan Sunan Abu Dawood.
4. Musnad Jis kitab mein tarteeb waar har sahaabi ki ahadees yakjaa kardi gai ho'n 'Musnad' kehlaati hai, mislan Musnad Ahmad.
5. Mustaqhraj Jis kitab mein ek kitab ki ahadees kisi doosri sanad se riwayat ki jaae'n 'Mustaqhraj' kehlaati hain. Mislan, Mustaqhraj Ismail al Bukahri
6. Mustadrak Jis kitab mein ek mohaddis ki qaem karda sharaaet ke mutabiq wo ahadees jama ki jaae'n jo is mohaddis ne apni kitab mein darj na ki ho'n, 'Mustadrak' kehlaati hain, mislan Mustadrak Haakim.
7. Arbaeen Jis kitab mein 40 ahadees jama ki gai ho'n, 'Arbaeen' kehlati hain, mislan Arbaeen Nawavi

[Tashreeh for Ahaad: Jis hadees ke raavi har zamaane mein 2 se zaaed rahe ho'n, 'Mashoor' jiske raavi kisi zamane mein kam se kam 2 rahe ho'n, 'Azeez'. Jis hadees ke raavi kisi zamana mein 1 raha ho 'Ghareeb' kehlaati hai.]

Rasool Allah ﷺ ne farmaya: Jisne meri ataa-at ki wo jannat me daqhil hua. ⁵⁴

⁵⁴ Bukhari

An Niyah - Niyat Ke Masaael

Mas-ala 1 Amaal Ke Ajar o Sawaab Ka Daar o Madaar Niyat Par Hai

Hazrat Umar bin Khattab رضي الله عنه kehte hain ke maine Rasool Allah ﷺ ko farmate hue suna hai: amaal ka daar o madaar niyyato'n par hai, har shaqs ko wohi milega jiski usne niyyat ki, lehaza jis shaqs ne duniya haasil karne ki niyyat se hijrat ki, ise duniya milegi aur jisne kisi aurat se nikah ke liye hijrat ki ise aurat hi milegi, pas muhajir ne jis maqsad ke liye hijrat ki, isi cheez ke liye samjhi jaaegi.⁵⁵

Hazrat Abu Huraira رضي الله عنه kehte hain ke Rasool Allah ﷺ ne farmaya: Allah tumhari shakal o soorat aur maalo'n (ki miqdar) ko nahi dekhta, balke tumhare dilo'n aur amaal (ke khuloos) ko dekhta hai.⁵⁶

Ta'areef us Sunnah - Sunnat Ki Ta'areef

Mas-ala 2 Sunnat Ka Laghuwi Maana Tareeqa Ya Raasta Hai (khuwah accha ho ya bura)

Hazrat Abu Juhifa رضي الله عنه kehte hain ke Rasool Allah ﷺ ne farmaya: jis shaqs ne koi accha tareeqa jaari kiya aur iske baad is par amal kiya gaya, to jaari karne waale ko apna mal ka sawab bhi milega aur is acche tareeqe par chalne waale doosre logo'n ke mal ka sawab bhi milega, jabke amal karne waale log'n ke apne sawab mein se koi kami nahi ki jaaegi aur jis shaqs ne koi bura tareeqa jaari kiya, jispar iske baad amal kiya gaya to is par apna gunah bhi hoga aur in logo'n ka gunah bhi jinho'n ne is par amal kiya, jabke bure tareeqe par amal karne waale logo'n ke apne gunaho'n se koi kami nahi ki jaaegi.⁵⁷

Mas-ala 3 Sharai Istelaah Mein Sunnat Ka Matlab Rasool Allah ﷺ Ka Tareeqa Hai

Hazrat Anas bin Maalik رضي الله عنه kehte hain ke Rasool Allah ﷺ ne farmaya: jisne mere tareeqe par chalne se garez kiya, wo mujh se nahi.⁵⁸

Hazrat Talha bin Abdullah bin Auf رضي الله عنه kehte hain ke maine Hazrat Abdullah bin Abbas رضي الله عنه ke peeche namaz-e-janaaza padhi, to inho'n ne is mein Surah Fateha padhi aur farmaya (maine ye is liye padhi hai taake) logo'n koi lm ho jaae ke ye Rasool Allah ﷺ ka tareeqa hai.⁵⁹

Mas-ala 4 Sunnat Ki 3 Qisme'n Hain 1. Sunnat-e-Qauli 2. Sunnat-e-Feli 3. Sunnat-e-Taqreeri

Mas-ala 5 Rasool Allah ﷺ Ki Zabaani Irshad-e-Mubaarak 'Sunnat-e-Qauli' Kehlaata Hai

Hazrat Huzaifa رضي الله عنه kehte hain ke Rasool Allah ﷺ ne farmaya: Agar khana khaane se pehle *Bismillah* na padhi jaae, to shaitan is khaane ko apne liye halaal samajh leta hai.⁶⁰

Mas-ala 6 Rasool Allah ﷺ Ke Amal-e-Mubaarak Ko 'Sunnat-e-Feli' Kehte Hain

Hazrat Noman bin Basheer رضي الله عنه farmate hain jab ham namaz ke liye khade hote to Rasool Allah ﷺ hamari safe'n durust farmate. Jab ham seedhe khade ho jaate to *Allahu Akbar* keh kar namaz shuru farmate.⁶¹

Mas-ala 7 Rasool Allah ﷺ Ki Maujoodgi Mein Jo Kaam Kiya Gaya Ho, Aur Aap ﷺ Khamoshi Iqhteyar Farmai Ho Ya Is Par Izhar-e-Pasandeedgi Kiya Ho, Ise 'Sunnat-e-Taqreeri' Kehte Hain.

Hazrat Qais bin Umro رضي الله عنه kehte hain, Rasool Allah ﷺ ne ek admi ko subha ki namaz ke baad 2 rakate'n padhte dekha to farmaya: Subha ki namaz to 2 rakat hai. Is admi ne jawab diya: maine farz namaz se pehle ki

⁵⁵ (Bukhari: Baab Kaif Kaan Bida al Wahi)

⁵⁶ (Muslim: Kitab al Bir was Salah)

⁵⁷ (Saheeh Sunan Ibn Majja by Albani)

⁵⁸ (Bukhari: Kitab un Nikah)

⁵⁹ (Bukhari: Kitab ul Janaaez)

⁶⁰ (Muslim: Kitab ul Ata'amah)

⁶¹ (Saheeh Sunan Abu Dawood by Albani V1 H619)

2 rakate'n nahi padhi thee'n, lehaza ab padhi hain. Rasool Allah ﷺ ye jawab sun kar khamosh ho gae(yaani iski ijaazat dedi) ⁶²

As Sunnah Fee Dhau Il Quraan - Sunnat Quran-e-Majeed Ki Raushni Mein

Mas-ala 8 Deen Ke Maamle Mein Rasool Allah ﷺ Ke Hukam Ki Ataa-at Karna Farz Hai

Aye Logo'n Jo Eman Laae Ho! Allah Ta'ala Aur Iske Rasool Ki Ataa-at Karo Aur Baat Sun Lene Ke Baad Isse Mu'n Na Modo ⁶³

Namaz Qaaem Karo, Zakat Do Aur Rasool Ki Ataa-at Karo, Ummeed Hai Ke Tumpar Raham Kiya Jaaega ⁶⁴

Jisne Rasool Ki Ataa-at Ki Isne Dar Asal Allah Ta'ala Ki Ataa-at Ki Aur Jisne Rasool Ki Ataa-at Se Mu'n Phera (iska wabaal isi par hoga) Hamen Aap Ko In Par Pasbaan Bana Kar Nahi Bheja. ⁶⁵

Hamne Jo Bhi Rasool Bheja Hai Wo Is Liye Ke Allah Ke Hukam Se Iski Ataa-at Ki Jaae ⁶⁶

Allah Aur Rasool Ki Ataa-at Karo, Taake Tum Par Raham Kiya Jaae. ⁶⁷

Aye Logo, Jo Eman Laae Ho! Allah Aur Iske Rasool Ki Ataa-at Karo Aur In Logo'n Ki Jo Tum Mein Se Saahib-e-Amr Ho'n. Phir Agar Tumhare Darmiyan Kabhi Mamle Mein Iqhtelaf Paida Ho Jaae To Ise Allah Aur Iske Rasool Ki Taraf Palta Do, Agar Tum Waqai Allah Aur Roz-e-Aqhirat Par Eman Rakhte Hao, Yehi ek Saheeh Tareeqa Hai Aur Sawab Ke Lehaz Se Bhi Accha Hai. ⁶⁸

Wazaahat: Allah Ta'ala ki taraf lautaane ka matlab Quran-e-Majeed ki taraf ruju karna hai aur Rasool ki taraf lautane ka matlab Aap ﷺ ki hayat-e-taiyyaba mein Aap ﷺ ki zaat-e-muqaddas thi, lekin Aap ﷺ ki wafat ke baad isse muraad Aap ﷺ ki sunnat-e-muttaahera aur ahadees-e-mubaarka hai.

Aye Muhammad ﷺ! Tumahre Rab Ki Qasam, Log Kabhi Momin Nahi Ho Sakte Jab Tak Ke Apne (Tamaam) Bahami Iqhtelafaat Mein Tumko Faisla Karne Waala Na Maan Le'n Phir Jo Bhi Faisla Tum Karo Is Par Apne Dilo'n Mein Koi Tangi Mehsoos Na Kare'n, Balke Sar Basar Tasleem Karle'n ⁶⁹

Aye Logo, Jo Eman Laae Ho! Allah Aur Iske Rasool Ki Ataa-at Karo (Aur Ataa-at Se Mu'n Modkar) Apne Amaal Zaae Na Karo ⁷⁰

Jo Kuch Rasool Tumhe De Wo Lelo Aur Jis Cheez Se Tumhe Rokde Isse RukJao Aur Allah Se Daro, Beshak Allah Saqht Azaab Dene Waala Hai ⁷¹

Mas-ala 9 Rasool Allah ﷺ Ki Ataa-at Aur Itteba Kamiyabi Ki Zamaanat Hai

Jo Log Allah Aur Iske Rasool Ki Ataa-at Kare'n Allah Se Dare'n Aur Iski Nafarmaani Se Bache'n Wohi Kamiyab Hain. ⁷²

Eman Laane Waalo'n Ka Kaam ToYe Hai Ke Jab Wo Allah Aur Iske Rasool Ki Taraf Bulaae Jaae'ng Taake Rasool Inke Muamelat Ka Faisla Kare To Wo Keh De'n Ham Ne Baat Sun Li Aur Ataa-at Iqhteyar Ki, Aise Log Hi Kamiyab Hone Waale Hain. ⁷³

⁶² (Saheeh Sunan Abu Dawood by Albani V1 H1128)

⁶³ (Surah Anfal: 20)

⁶⁴ (Surah Noor: 56)

⁶⁵ (Surah Nisa: 80)

⁶⁶ (Surah Nisah: 64)

⁶⁷ (Surah Al Imran: 132)

⁶⁸ (Surah Nisa: 59)

⁶⁹ (Surah Nisa: 65)

⁷⁰ (Surah Muhammad: 33)

⁷¹ (Surah Hashar: 7)

⁷² (Surah Noor: 52)

⁷³ (Surah Noor: 51)

Jisne Allah Aur Iske Rasool Ki Ataa-at Ki Isne Badi Kamiyabi Haasil Ki ⁷⁴

Jo Shaqs Allah Aur Iske Rasool Ki Ataa-at Karega Allah Ise Aise Baagho'n Mein Daqhil Karega Jinke Neeche Nehre'n Behti Ho'ngi Jaha'n Wo Hamesh Rahega Aur Yehi Sabse Badi Kamiyabi Hai ⁷⁵

Mas-ala 10 Allah Ta'al Aur Rasool Allah ﷺ Ke Hukam Ke Mutaabiq Kiye Gae Amaal Ka Bharpur Ajar o Sawab Milega

Agar Tum Log Allah Aur Iske Rasool Ki Ataa-at Karoge To Tumhare Amaal Ke Ajar o Sawaab Mein Koi Kami Nahi Karega (Ataa-at Karne Waalo'n Ke Liye) Allah Yaqeenan Baqashne Waala Aur Raham Farmane Waala Hai ⁷⁶

Mas-ala 11 Gunaho'n Ki Maghfirat Rasool Akram ﷺ Ke Itteba Ke Sath Mashroot Hai

Aye Nabi! Inse Kehdo Ke Agar Tum (Haqeeqat Mein) Allah Se Mohabbat Karte Ho To Meri Itteba Karo Allah Tumse Mohabbat Karega Aur Tumhari Khatao'n Ko Maaf Farmaega Wo Bada Maaf Karne Waala Aur Raheem Hai. ⁷⁷

Mas-ala 12 AT Aur Rasool Allah ﷺ Ki Ataa-at Karne Waale Log Qiyamat Ke Din Nabiyyo'n, Siddiqo'n, Shahdeedo'n Aur Nek Logo'n Ke Sath Ho'nge.

Jo Log Allah Aur Rasool Ki Ataa-at Kare'nge Wo (Qiyamat Ke Din) In Logo'n Ke Sath Ho'nge Jin Par Allah Ta'ala Ne Inaam Farmaya Hai, Yaani Ambiya, Siddiqeen, Shohada Aur Saleheen In Logo'n Ki Rifaaqat Kitni Acchi Hai ⁷⁸

Mas-ala 13 AT Aur Rasool Akram ﷺ Par Eman Laane Ke Bawajood Baaz Log Amalan Allah Aur Rasool ﷺ Ka Hukam Nahi Maante, Aise Log Momin Nahi

Log Kehnte Hain Ke Ham Allah Aur Rasool Par Eman Laae Hain Aur Hamne Ataa-at Qubool Ki Hai, Phir (iqrar karne ke baad) In Mein Se Ek Giroh (ataa-at se) Mu'n Pher Leta Hai. Aise Log Hargiz Momin Nahi (kyou'nke) Jan Inko Allah Aur Rasool Ki Taraf Bulaaya Jaata Hai Taake Rasool Inke Baahami Muamelaat Ka Faisla Kare To In Me Se Ek Fareeq Katra Jaata Hai. ⁷⁹

Jab Inse Kaha Jaata Hai Ke Aao Is Cheez Ki Taraf Jo Allah Ne Naazil Ki Hai Aur Aao Rasool Ki Taraf To In Munafiqo'n Ko tum Dekhte Ho Ke Tumhari Taraf Aane Se Ruk Jaate Hain. ⁸⁰

Aye Nabi! Keh Deejiye Allah Aur Rasool Ki Ataa-at Karo Aur Agar Log Allah Aur Rasool Ki Ataa-at Se Mu'n Mode'n (to inhe maloom hona chahiye ke) Allah Yaqeenan Kafiro'n Ko Pasand Nahi Karta. ⁸¹

Mas-ala 14 Allah Ta'ala Aur Rasool Allah ﷺ Ki Ataa-at Na Karne Ka Nateeja Bahami Inteshaar Aur Ladaai Jhagde Hain.

(aye logo, jo eman laae ho) Allah Aur Iske Rasool Ki Ataa-at Karo Aur Aapas Mein Jhagda Na Karo Warna Tumhare Andar Kamzori Paida Ho Jaaegi Aur Tumhari Hawa Ukhad Jaaegi, Sabar Se Kaam Lo Allah Ta'al Yaqeenan Sabar Karne Waalo'n Ke Sath Hai. ⁸²

Mas-ala 15 Rasool Allah ﷺ Ke Hukam Ki Maujoodgi Mein Kisi Doosre Ke Hukam Par Amal Karne Ki Deen-e-Islam Mein Koi Gunjaesh Nahi.

⁷⁴ (Surah Ahzab: 71)

⁷⁵ (Surah Nisa: 13)

⁷⁶ (Surah Hujarat: 14)

⁷⁷ (Surah Al Imran: 31)

⁷⁸ (Surah Nisa: 69)

⁷⁹ (Surah Noor: 47-48)

⁸⁰ (Surah Nisa: 61)

⁸¹ (Surah Imran: 32)

⁸² (Surah Anfaal: 46)

Mas-ala 16 Allah Aur Rasool ﷺ Ki Nafarmani Sareeh Gumrahi Hai

Kisi Momin Mard Aur Aurat Ko Ye Haq Nahi Hai Ke Jab Allah Aur Iska Rasool Kisi Maamle Ka Faisla Karde'n To Phir Ise Apne Maamle Mein Khud Faisla Karne Ka Iqhteyar Haasal Rahe Aur Jo Koi Allah Aur Iske Rasool Ki Nafarmaani Kare Wo Sareeh Gumrahi Mein Pad Gaya ⁸³

Mas-ala 17 AT aur Rasool Allah ﷺ Ki Nafarmani Karne Waale Apne Anjam Ke Khud Zimmedar Ho'nge

Logo'n! Allah Aur Rasool Ki Ataa-at Karo Aur Nafarmani Se Baaz Ajao, Lekin Agar Tumne Hukam Na Maana To Jaanlo Ke Hamare Rasool Par Saaf Saaf Paigham Paho'nchadene Ke Alaawa Koi Zimmedaari Nahi. ⁸⁴

Allah Aur Rasool Ki Baat Maano Aur Na Maanoge To Yaad Rakho Hamare Rasool Par Saaf Saaf Haq Baat Paho'nchadene Ki Zimmedaari Hai. (Surah Taghabun: 12)

(Aye Muhammad!) Keh Deejiye Ke Allah Ki Ataa-at Karo, Rasool Ki Ataa-at Karo Aur Agar Nahi Karte To Khoob Samajh Loke Rasool Par Jis (Farz Yaani Risaalat) Ka Bojh Daala Gaya Hai Wo Sirf Isi Ka Zimmedaar Hai Aur Tum Par Jis (Farz yaani ataa-at) Ka Baar Daala Gaya Hai Iske Zimmedar Tum Ho Agar Rasool Ki Ataa-at Karoge To Hidayat Paaoge Warna Rasool Ki Zimmedari Isse Ziyaada Kuch Nahi Ke Saaf Saaf Hukam Paho'nchade. ⁸⁵

Mas-ala 18 AT aur Rasool Allah ﷺ Ki Nafarmani Ki Saza Jahannam Aur Ruswakun Azaab Hai

Jo Shaqs Allah Aur Iske Rasool Ki Ataa-at Karega, Ise Allah In Jannatiyo'n Mein Daqhil Farmaega Jinke Neeche Nehre'n Beh Rahi Ho'ngi Aur Jo Shaqs Allah Aur Rasool Ki Ataa-at Se Mu'n Pherega Wo Ise Dardnaak Azaab Dega. ⁸⁶

Mas-ala 19 Heele Aur Bahaane Talash Karke Allah Ta'ala aur Rasool Allah ﷺ Ke Ehkamaat Se Pehlu Tahai Karna Dardnaak Azaab Ka Baais Hai

Musalmano! Rasool Ke Bulaane Ko Apne Darmiyan Ek Doosre Ko Bulane Ki Tarha Na Samajh Baitho, Allah In Logo'n Ko Khoob Jaanta Hai, Jo Tum Me Se Ek Doosre Ki Aad Lete Hue Chupke Se Khisat Jaate Hain. Rasool Ke Hukam Ki Khilaf Warzi Karne Walo'n Ko Darna Caahiye Ke Wo Kisi Fitne Mein Giraftar Na Ho Jaae'n Ya In Par Dardnaak Azaab Na Ajaae. ⁸⁷

Fadhal us Sunnah - Sunnat Ki Fazeelat

Mas-ala 20 Sunnat Ki Itteba Karne Waale Ko Rasool Allah ﷺ Ne Jannat Ki Khushkhabri Di Hai

Hazrat Abu Huraira رضي الله عنه kehte hain ke Rasool Allah ﷺ ne farmaya: Meri ummat ke saare log Jannat mein jaae'nge, siwaae in logo'n ke jinho'n ne inkar kiya.

Sahaba Ikram رضوان الله عليهم أجمعين ne arz kiya: Ya Rasool Allah ﷺ! Inkari kisne kiya?

Aap ﷺ ne farmaya: Jisne meri ataa-at ki wo Jannat mein daqhil hoga, jisne meri nafarmani ki isne inkar kiya (aur wo Jannat mein nahi jaaega) ⁸⁸

⁸³ (Surah Ahzab: 36)

⁸⁴

⁸⁵ (Surah Nurh: 54)

⁸⁶ (Surah Fatah: 17)

⁸⁷ (Surah Noor: 63)

⁸⁸ (Bukhari: Kitab ul Etesaam)

Mas-ala 21 Rasool Allah ﷺ Ki Ataa-at Aur Farmabardari Allah Ki Ataa-at Aur Farmabardaari

Hazrat Abu Huraira رضي الله عنه kehte hain Rasool Allah ﷺ ne farmaya: Jisne meri ataa-at ki isne Allah ki ataa-at ki, jisne meri nafarmani ki isne Allah ki nafarmani ki aur jisne ameer ki ataa-at ki isne meri ataa-at ki aur jisne ameer ki nafarmani ki isne meri nafarmani ki. ⁸⁹

Wazaahat: Ameer ki ataa-at Kitab o Sunnat ke ehkam ke sath mashroot hai.

Mas-ala 22 Quran o Sunnat Par Saqhti Se Amal Karne Waale Log Gumrahiyo'n Se Mehfooz Rahe'nge.

Hazrat Abdullah bin Abbas رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne Hajjatul Wida ke mauqe par khutba dete hue irshad farmaya: Shaitan is baat se mayoos ho chukka hai, ke is sarzameen mein kabhi iski bandage ki jaaegi lehaza ab wo isi baat par mutmaeen hai ke (shirk ke alaawa) wo amaal jinhe tum mamuli samajhte ho in me se iski pairwee ki jaae, lehaza (shaitan se har waqt) khabardar raho aur (suno) main tumhare darmiyan wo cheez chhode jaa raha hu'n jise mazbooti se thaame rakhoge to kabhi gumrah nahi hoge aur wo hai Allah ki kitab aur iske Nabi ﷺ ki sunnat. ⁹⁰

Hazrat Abu Huraira رضي الله عنه kehte hain Rasool Allah ﷺ ne farmaya: Main tumhare darmiyan 2 aisee cheeze'n chhode jaa raha hu'n ke agar in par amal karoge to kabhi gumrah nahi hoge, ek Allah ki kitaab aur doosri meri sunnat. ⁹¹

Mas-ala 23 Ummat Mein Iqtelaf Ke Waqt Rasool Allah ﷺ Ki Sunnat Par Mazbooti Se Jame Rehna Hi Najat Ka Baais Hoga

Hazrat Arbaaz bin Saariya رضي الله عنه kehte hain ke ek roz Rasool Allah ﷺ ne hame namaz padhai, namaz ke baad hamari taraf tawajjo farmai aur hame bada mausar waaz farmaya, jisse logo'n ke aansu beh nikle aur dil kaa'np uthe, ek aadmi ne arz kiya: Ya Rasool Allah ﷺ! aaj aap ne is tarha waaz farmaya hai jaise ye Aap ﷺ ka aaqhri waaz ho, aise wat mein Aap ﷺ hame kis cheez ki takeed farmate hain? Hame kuch wasiyyat bhi farma dejiye.

Rasool Allah ﷺ ne farmaya: Main tumhe Allah Ta'ala se darne, apne ameer ki baat sunne aur iski ataa-at karne ki wasiyyat karta hu'n, khuwah tumhara ameer habshi Ghulam hi kyou'n na ho (aur yaad rakho) jo log mere baad zinda rahe'nge wo ummat mein bahot ziyaada iqtelafaat dekhe'nge. Aise halaat mein meri sunnat par amal karne ko laazim banaa lena aur hidayat yaafta khulafa-e-rashedeen ke tareeqe ko thaame rakhna aur is par mazbooti se jame rehna, nez deen mein paida ki gai nai nai baato'n (bidaato'n) se bachna kyou'nke deen mein har nai cheez bidaat hai aur har bidaat gumraahi hai. ⁹²

Mas-ala 24 Sunnat-e-Rasool ﷺ Zinda Karne Wale Ko Apne Sawab Ke Alaawa In Tamaam Logo'n Ka Sawab Bhi Milta Hai Jo Iske Baadls Sunnat Par Amal Karte Hain.

Hazrat Kaseer bin Abdullah bin Umro bin Auf Mazni رضي الله عنه farmate hain ke mujhse mere baap ne, mere baap se mere dada ne riwayat kiya hai ke Rasool Allah ﷺ ne farmaya: Jisne meri sunnato'n mein se koi ek sunnat zinda ki aur logo'n ne is par amal kiya to sunnat zinda karne wale ko bhi itna hi sawab milega jitna is sunnat par amal karne waale tamaam logo'n ko milega, jabke logo'n ke apne sawab mein se koi kami nahi ki jaaegi aur jisne koi bidaat jaari ki aur phir is par logo'n ne amal kiya to bidaat jaari karne waale par in tamaam logo'n ka gunah hoga jo is bidaat par amal kare'nge jabke bidaat karne waale logo'n ke apne gunaho'n ki saza se koi cheez kam nahi hogi (yaani wo bhi poori poori saza paae'nge) ⁹³

⁸⁹ (Muqhtasar Saheeh Muslim by Albani H1223)

⁹⁰ (Saheeh Allah Ta'ala Targheeb wat Tarheeb by Albani V1 H36)

⁹¹ (Saheeh Jame al Sagheer by Albani: V3 H2937)

⁹² (Saheeh Sunan Abu Dawood by Albani: V3 H3851)

⁹³ (Saheeh Sunan Ibne Majja by Albani: V1 H173)

Mas-ala 25 Sunnat-e-Rasool ﷺ Doosre Tak Paho'nchane Waalo'n Ke Liye Rasool Allah ﷺ Ki Duae'n

Hazrat Abdur Rahman bin Abdullah رضي الله عنه apne baap se aur wo Rasool Allah ﷺ se riwayat karte hain ke Aap ﷺ ne farmaya: Allah Ta'ala is aadmi ko tar-o-taaza rakhe jisne hamse hadees suni aur ise (ju'n ka tu'n) aage paho'ncha diya (kyou'nke) aksar wo log jinko hadees paho'nchai gai ho, wo sunne walo'n se ziyada yaad rakhne wale hote hain. ⁹⁴

Hazrat Abdulla bin Masood رضي الله عنه kehte hain, maine Rasool Allah ﷺ ko farmate hue suna hai: Allah Ta'ala is shaqs ko tar-o-taaza rakhe jisne ham se koi baat suni aur isko isi tarha doosro'n tak paho'ncha diya jis tarha suni thee (kyou'nke) bahot se paho'nchaey jaane waale sunne walo'n se ziyada yaad rakhne wale hote hain.

95

Ahmiyyatus Sunnah - Sunnat Ki Ehmiyat

Mas-ala 26 Ziyada Sawab Haasil Karne Ke Iraade Se Sunnat-e-Rasool ﷺ Ko Nakaafi Samajh Kar Ghair Masnoon Tareeqo'n Se Mehnat Aur Mashaqqat Karna Aap ﷺ Ki Naraazgi Ka Baais Hai

Mas-ala 27 Wohi Amal Qabil-e-Sawab Hai Jo Sunnat-e-Rasool ﷺ Ke Mutaabiq Ho

Hazrat Anas رضي الله عنه farmate hain 3 Sahaba, azwaj-e-muttaheraat رضوان الله عليهم اجمعين ke gharo'n mein hazir hue aur Rasool Allah ﷺ ki ibaadat ke bare mein sawal kiya. Jab inhe bataya gaya to inho'n ne Aap ﷺ ki ibaadat ko kam samjha aur aapas mein kaha Rasool Allah ﷺ ke muqable mein hamara kya maqam hai, inki to agli pichli saari khataae'n maaf kardi gai hain. (Lehaza hame Aap ﷺ se ziyada ibaadat karni chhahiye) in me se ek ne kaha main hamesha saari raat namaz padhu'nga (araam nahi karu'nga) doosre ne kaha main hamesha roze rakhu'nga aur kabhi tark nahi karu'nga, teesre ne kaha main aurato'n se alag rahu'nga aur kabhi nikah nahi karu'nga.

Jab Rasool Allah ﷺ tashreef laae to inse poocha: Kya tumne aisa aur aisa kaha hai? (inke iqrar par) Aap ﷺ ne irshad farmaya: Khabardar! Allah ki qasam main tum sab se ziyada Allah Ta'ala se darne waala aur tum sab se ziyada parhezgar hu'n, lekin main roza bhi rakhta hu'n, tark bhi karta hu'n, raat ko qiyam bhi karta hu'n aur araam bhi karta hu'n, aurato'n se nikah bhi kiye hain (yaad rakho) jisne meri sunnat se mu'n moda iska mujhse koi talluq nahi. ⁹⁶

Hazrat Ayesha رضي الله عنه farmati hain Rasool Allah ﷺ jab Sahaba Ikram رضوان الله عليهم اجمعين ko kisi baat ka hukam farmate, to inhi kaamo'n ka hukam dete jinhe wo kar sakte. Sahaba Ikram رضوان الله عليهم اجمعين arz karte: ham Aap ﷺ ki tarha (AT ke mehboob) thotde hain. Aap ﷺ ki to Allah Ta'ala ne agli pichli saari khataae'n maaf kardi hain (lehaza hame ziyada ibaadat karne deejiye) ye sun kar Aap ﷺ itna ghussa hue ke iske asaar Aap ﷺ ke cehre mubarak par zaahir hue, phir Aap ﷺ ne irshad farmaya, beshak main tumme sab se ziyada parhezgaar hu'n aur Allah Ta'ala ke ehkaam ke bare mein sab se ziyada janne waala hu'n. ⁹⁷

Hazrat Ayesh رضي الله عنه farmati hain, Rasool Allah ﷺ ne koi kaam kiya aur logo'n koi ski ruqsat dedi, lekin kuch logo'n ne wo ruqsat lene se parhez kiya. Rasool Allah ﷺ ko pata chala to Aap ﷺ ne khutba diya: Allah Ta'ala ki hamd o sana ke baad irshad farmaya: Kya wajah hai ke jo kaam main karta hu'n, kuch log isse parhez karte hain. Allah Ta'ala ki qasam! Main logo'n ki nisbat Allah Ta'ala ki mansha aur marzi se ziyada waqif hu'n aur

⁹⁴ (Saheeh Sunan Ibne Majja by Albani: V1 H189)

⁹⁵ (Saheeh Sunan Tirmizi by Albani: V2 H2140)

⁹⁶ (Bukhari: Kitab un Nikah)

⁹⁷ (Bukhari: Kitab ul Eman)

logo'n ki nisbat ziyada Allah Ta'ala se darne waala hu'n (yaani tum log na to mujhse ziyada Allah Ta'ala ke ehkamaat se waqif ho sakte ho, na mujhse ziyaada muttaqi ban sakte ho) ⁹⁸

Mas-ala 28 Rasool Allah ﷺ Ka Hukam Na Manne Waalo'n Ko Aap ﷺ Ne Saza Dene Ka Faisla Farmaya

Hazrat Abu Huraira رضي الله عنه kehte hain Rasool Allah ﷺ ne farmaya: (iftar ke baghair) musalsil roze na rakho. Sahaba Ikram رضوان الله عليهم أجمعين ne arz kiya: Ya Rasool Allah ﷺ! Aap to rakhte hain?

Aap ﷺ ne farmaya: Main tumhari tarha nahi hu'n, mujhe mera rab raat ko khilaata bhi hai pilaata bhi hai. Lekin iske bawajood log baaz na aae. Hazrat Abu Huraira رضي الله عنه kehte hain tab Rasool Allah ﷺ ne musalsal 2 din ya musalsil 2 raat roa rakha phir (ittefaaq se) eid ka chand nazar aagaya. Aap ﷺ ne farmaya: Agar chand nazar na aata, to main abhi musalsil roze rakhta. Goya inko saza dene ke liye Aap ﷺ ne ye baat farmai (yaani mera hukam na manne waale log bhi mere sath roza rakhte aur inhe saza milti) ⁹⁹

Mas-ala 29 Sunnat Ka Ilm Ho Jaane Le Baad Ispar Amal Na Karne Waale Logo'n Ko Rasool Allah ﷺ Ne Nafarmaan Kaha.

Hazrat Jabir رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ramzan mein fateh makka wale saal makka ke liye (madina se) nikle to Aap ﷺ ne roza rakha, jab kara'a ghameem (jagah ka naam) paho'nche to logo'n ne bhi roza rakha. Chunache, Aap ﷺ ne paani ka piyala mangwakar ooncha kiya. Yaha'n tak ke logo'n ne is (piyaala) ko dekh liya, phir Aap ﷺ ne piliya, baad mein Aap ﷺ ko bataya gaya ke kuch logo'n ne abhi bhi roza rakha hua hai. Is par Aap ﷺ ne irshad framaya: Ye log nafarman hai, ye log nafarman hain. ¹⁰⁰

Mas-ala 30 Jo Amal Sunnat-e-Rasool ﷺ Ke Mutabiq Na ho Wo Allah Ta'ala ke Haa'n Mardood (Na Maqbool) Hai.

Hazrat Ayesha رضي الله عنه kehti hain, Rasool Allah ﷺ ne farmaya: Jisne deen mein koi aisa kaam kiya jiski buniyad shariat mein nahi, wo kaam mardood hai. ¹⁰¹

Mas-ala 31 Kitab o Sunnat Ki Pairwee Se Hatne Ka Nateeja Gumrahi Hai

Wazaahat: Hadees mas-ala 33 ke tahet mulaheza farmae'n.

Mas-ala 32 Rasool Allah ﷺ Ki Nafarmani, Allah Ta'ala Ki Nafarmani Hai

Wazaahat: Hadees mas-ala 21 ke tehete mulaheza farmae'n.

Mas-ala 33 Rasool Allah ﷺ Ki Nafarmani Halaakat Aur Tabaahi Ka Baais Hai

Hazrat Abu Musa Ashari رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne farmaya: Meri aur is hidayat ki missal, jise main dekar bheja gaya hu'n. Aisee hai jaise ke ek admi apne qaum ke paas aae aur kahe. Logo! Maine apni ankho'n se ek Lashkar dekha hai, jisse tumhe wazeh taur par khabardar kar raha hu'n. lehaza isse bachne ki fikar karo. Qaum ke kuch logo'n ne iski baat maan li aur raato'n raat chupke se nikal gae, jabke doosre logo'n ne jhutla diya aur apne gharo'n mein (ghaflet se) pade rahe. Subha ke waqt Lashkar ne inhe aaliya aur halak karke inki nasal ka khatma kar diya. Ye missal meri aur mujh par nazil kiye gae haq ki pairwee karne wale aur na karne wale logo'n ki hai ¹⁰²

⁹⁸ (Bukhari o Muslim: Al Lulu Wal Marjan V2 H1518)

⁹⁹ (Bukhari: Kitab ul Etesaam)

¹⁰⁰ (Muslim: Kitab us Siyaam)

¹⁰¹ (Bukhari o Muslim: Al Lulu wal Marjan V2 H1120)

¹⁰² (Bukhari: Kitab ur Riqaaq)

Hazrat Arbaz bin Saariya رضي الله عنه se riwayat hai ke inho'n ne Rasool Allah ﷺ ko farmate hue suna hai. Logo! Main tumhe aise raushan deen par chhode jaa raha hu'n, jiski raat bhi din ki tarha raushan hai isse wohi shaqs garez karega jise halak hona hai. ¹⁰³

Mas-ala 34 Rasool Allah ﷺ Ke Muqable Mein Kisi Nabi Ya Wali, Mohaddis Ya Faqeeh, Imam Ya Aalim Ki Itteba Ka Tasawwur Saraasar Gumrahi Hai

Hazrat Jabir رضي الله عنه riwayat karte hain ke Hazrat Umar رضي الله عنه Rasool Allah ﷺ ki khidmat mein hazir hue aur arz kiya: Ham yahodiyo'n se kuch bate'n sunte hain, jo hame acchi lagti hain, kya in me se baaz (ziyaada acchi lagne wali) likh liya kare'n?

Rasool Allah ﷺ ne irshad farmaya: Kya tum (apne deen ke bare mein) shak mein muhtela ho (ke ye naaqis hai) jis tarha yahood o nasaara (apne apne deen ke bare mein) shak mein pade the, halaa'nke main ek wazeh aur raushan shariat lekar aaya hu'n. Agar aaj Musa عليه السلام bhi zinda hote to meri pairwee kiye baghair inke liye bhi koi chharah kaar na hota. ¹⁰⁴

Hazrat Jabir رضي الله عنه riwayat karte hain ke Hazrat Umar bin Khattab رضي الله عنه taurat lekar Rasool Allah ﷺ ki khidmat mein hazir hue aur arz kiya: Ya Rasool Allah ﷺ! ye taurat hai. Aap ﷺ khamosh rahe, Hazrat Umar رضي الله عنه taurat padhne lage, to Rasool Allah ﷺ ka cehra mubarak (ghusse se) badalne laga. Hazrat Abu Bakar رضي الله عنه (ne ye surat-e-haal dekhi) to kaha: Aye Umar! Gum karne waaliya'n tujhe gum paae'n, Rasool Allah ﷺ ke cehre ki taraf nahi dekhte. Hazrat Umar رضي الله عنه ne Rasool Allah ﷺ ke cehre mubarak ki taraf dekha to kaha: Main Allah aur iske Rasool ke ghusse se Allah Ta'ala ki panah maangta hu'n, ham Allah ke rab hone par, islam ke deen hone par, aur Muhammad ﷺ ke Nabi hone par raazi hain. Iske baad Rasool Allah ﷺ ne irshad farmaya: is zaat ki qasam! Jiske hath mein Muhammad ﷺ ki jaan hai, agar aaj Musa عليه السلام tashreef le aae'n aur tum log meri bajae inki itteba shuru kardo, to seedhi raah se gumrah ho jaaoge aur agar Musa عليه السلام zinda hote aur meri nabuwat ka zamaana paate, to wo bhi meri hi itteba karte. ¹⁰⁵

Mas-ala 35 Rasool Allah ﷺ Ki Ataa-at Mein Kotahi Ne Jung-e-Ohad Ki Fateh Ko Shikast Mein Badal Diya

Hazrat Baraa رضي الله عنه farmate hain ke ohad ke roz mushriko'n se hamara muqabla hua. Rasool Allah ﷺ ne teer-andazo'n ki ek jamat (pahad ki choti par) bitha di aur Abdullah bin Jubair رضي الله عنه ko inka ameer muqarrar karte hue farmaya: Tum hame (maidan-e-jung mein) khuwah ghalib hote dekho ya maghloob hote, apni jagah se hargiz na hanta aur na hamari madad ko aana. Chuna-che kafiro'n se muqabla hua, to kafir bhaag nikle, hatta ke maine dekha ke mushriko'n ki aurate'n pindliyo'n se kapda uthaae hue pahad par bhaagi jaa rahi hain. Inki pazebe'n dikhai de rahi thee. Hazrat Abdullah bin Jubair رضي الله عنه ne inko samjhaaya ke Rasool Allah ﷺ takeed kar gae hain ke is jagah se na hilna, lehaza yaha'n se mat hilo. Teer-andaz na mane (apni marzi se wo jagah chhodi chunache) musalmano ko shikast ho gai aur 70 Sahaaba رضوان الله عليهم أجمعين Shaheed hogae. ¹⁰⁶

Mas-ala 36 Sahaba Ikram رضوان الله عليهم أجمعين Sunnat-e-Rasool ﷺ Ko Tark Karna Saraasar Gumrahi Samjahte The

Hazrat Urwah bin Zubair رضي الله عنه se riwayat hai Hazrat Abu Bakar Siddiq رضي الله عنه ne farmaya: Main koi aisee cheez nahi chhod sakta, jis par Rasool Allah ﷺ amal kiya karte the, kyou'nke mujhe dar hai ke agar main Rasool Allah ﷺ ke qaul-o-fa'al mein se koi cheez bhi chhodu'nga, to gumrah ho jau'nga. ¹⁰⁷

¹⁰³ (Saheeh Kitab us Sunnah by Albani: V1 H49)

¹⁰⁴ (Musnad Ahmad & Baheqi: Mishkat al Masaabeeh: Kitab ul Eman)

¹⁰⁵ (Muqaddama ad Daarmi Baab 39 H435)

¹⁰⁶ (Bukhari: Kitab ul Maghazi)

¹⁰⁷ (Bukhari o Muslim: Al Lulu wal Marjan: Kitabul Jihad H1150)

Mas-ala 37 Aisee Baat Ya Amal, Jo Rasool Allah ﷺ Se Saabit Na Ho, Hadees Ya Sunnat Kehkar Logo'n Ke Saamne Pesh Karne Ki Saza Jahannam Hai

Hazrat Abu Huraira رضي الله عنه kehte hain Rasool Allah ﷺ ne farmaya: Jisne jaan boojh kar jhoot meri jaanib mansoob kiya wo apna thikaana Jahannam mein banaale. ¹⁰⁸

Hazrat Ali رضي الله عنه kehte hain Rasool Allah ﷺ ne farmaya: Jisne meri jaanib jhoti baat mansoob ki wo aag mein daqhil hoga. ¹⁰⁹

Hazrat Salma رضي الله عنه se riwayat hai ke maine Rasool Allah ﷺ ko ye farmate hue suna hai ke: Jo shaqs meri taraf aisee baat mansoob kare, jo maine nahi kari, wo apni jagah Jahannam mein banaale. ¹¹⁰

Hazrat Abu Huraira رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne farmaya: Aqhiri zamane mein dajjal aur kazzab log aisee hadees'n tumhare paas laae'nge. Jo tumne aur tumhare salaaf ne kabhi na suni ho'ngi, lehaza inse bach kar raho. Kahee'n tumhe gumrah na kar de'n ya fitne mein muhtela na karde'n ¹¹¹

Mas-ala 38 Sunnat Rasool ﷺ Chhodkar Koi Naya Tareeqa Talash Karne Waala Shaqs Allah Ta'ala Ke Haa'n Sabse Ziyada Magzoo Hai

Hazrat Abdullah bin Abbas رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne farmaya: 3 admi Allah Ta'ala ke haa'n maghzoob hain 1. Haram Shareef ki hurmat pamaal karne waala, 2. Islam mein Rasool Allah ﷺ ka tareeqa chhodkar jahiliyyat ka tareeqa talash karne waala, 3. Kisi musalman ka naa-haq khoon talab karne waala taake iska khoon bahaae. ¹¹²

Mas-ala 39 Rasool Allah ﷺ Ka Hukam Na Manne Par Duniya Mein Ibratnaak Saza

Hazrat Salma bin Akwa رضي الله عنه se riwayat hai ke inke baap ne inhe bataaya ke ek admi ne Rasool Allah ﷺ ke paas bae'n hath se khana khaaya, to Aap ﷺ ne farmaya: apne dae'n hath se khaao. Is admi ne jawab diya: main aisa nahi kar sakta. Aap ﷺ ne irshad farmaya: (Accha Alah kare) tujhse aisa na ho sake. Is shaqs ne takbeer ki wajah se ye baat kahi thee (hala'nke koi sharai uzar nahi tha) raavi kehte hain ke wo shaqs (umar bhar) apna daya'n hath mu'n tak na uthaa saka. ¹¹³

Ta'azeem as Sunnah - Sunnat Ka Ehteraam

Mas-ala 40 Sahaba Ikram رضي الله عنهم Sunnat-e-Rasool ﷺ Ki Mamuli Si Muqhalefat Bhi Gawaara Nahi Farmate The.

Hazrat Ammar bin Ruwaiyya رضي الله عنه ne haakim-e-waqt Marwan ke bete bashar ko (dauran-e-qutba juma) mimbar par dono hath uthaate dekha to farmaya: Allah khArab kare in dono hatho'n ko, maine Rasool Allah ﷺ ko isse ziyaada karnte nahi dekha. Aur apni angusht-e-shaadat se ishara kiya ¹¹⁴

Hazrat Kaab bin Ujrah رضي الله عنه masjid mein daqhil hue aur Ummal Hakam ka beta Abdur Rahman baith kar khutba de raha tha. Hazrat Kaab رضي الله عنه ne farmaya: is khabees ko dekho baith kar khutba de raha hai (jo khilaf-e-sunnat hai) Allah Ta'ala Quran-e-Majeed mein farmata hai: Aye Muhammad ﷺ! jab logo'n ne khareed o faroqht ya khel kood ko dekha, to is taraf daudh nikle aur tujhe khada hua chhod gae. ¹¹⁵

¹⁰⁸ (Bukhari o Muslim: Al Lulu wal Marjan: V1 H30)

¹⁰⁹ (Bukhari o Muslim: Al Lulu wal Marjan: V1 H1)

¹¹⁰ (Bukhari: Kitab ul Ilm)

¹¹¹ (Muslim: Muqaddama Muslim)

¹¹² (Bukhari: Kita bud Diyyaat)

¹¹³ (Muslim: Kitab ul Ashrabah)

¹¹⁴ (Muslim: Kitab ulJuma)

¹¹⁵ (Muslim: Kitab ul Juma)

Mas-ala 41 Sahaaba Ikram رضوان الله عليهم أجمعين Rasool Allah ﷺ Ke Qaul Ya Faal Ke Khilaf Kisi Qisam Ki Baat Sunna Ya Ise Mamuli Samajhna Saqht Naapasand Farmate The.

Hazrat Abdullah bin Umar رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne farmaya: Koi shaqs Allah ki bandiyo'n ko masjid mein aane se na roke. Hazrat Abdullah رضي الله عنه ke bete ne kaha: ham to roke'nge. Hazrat Abdullah رضي الله عنه saqht naraaz hue aur farmaya: Main tere saamne Hadees-e-Rasool ﷺ bayan kar raha hu'n aur tu kehta hai ke ham inhe zaroor roke'nge. ¹¹⁶

Hazrat Abdullah bin Maghfal رضي الله عنه se riwayat hai ke inka bhateeja pehlu mein baitha kankariya'n phaink raha tha. Hazrat Abdullah رضي الله عنه ne ise mana kiya aur bataya ke Rasool Allah ﷺ ne isse mana farmaya hai, nez Rasool Allah ﷺ ka irshad-e-Mubarak hai ke aisa karne se na to shikar ho sakta hai na dushman ko nuqsan paho'nchaya jaa sakta hai. Albatta isse (kiska) daant toot sakta hai, ya aankh phoot sakti hai. Bhateeje ne dobaara kankariya'n phainkni shuru karde'n. to Hazrat Abdullah رضي الله عنه ne kaha: maine tujhe bataya hai ke Rasool Allah ﷺ ne isse mana farmaya hai aur to phir wohi kaam kar raha hai, lehaza main tujhse ab kabhi baat nahi karu'nga. ¹¹⁷

Hazrat Imran bin Hussain رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne farmaya hai: Haya to saari bhalai hai. Ya Aap ﷺ ne farmaya: Haya mukammil bhalai hai. Basheer bin Kaab رضي الله عنه ne kaha hamne baaz kitabo'n mein ya danaai ki bato'n mein padha hai ke, Haya ki ek qism to Allah Ta'ala ke huzoor sakeena aur wiqaar hai, jabke doosri qism bodapan aur kamzori hai. Ye sun kar (Sahabi-e-Rasool) Hazrat Imran رضي الله عنه ko saqht ghussa aaya, ankhe'n surq ho gae'n aur farmaya ke main tumhare saamne hadees-e-Rasool ﷺ bayan kar raha hu'n aur tu iske khilaf baat kar raha hai.

Raavi kehte hain Hazrat Imran رضي الله عنه ne phir hadees padh kar sunaai. Idhar Basheer bin Kaab رضي الله عنه ne bhi apni wohi baat dohraadi, to Hazrat Imran رضي الله عنه ghazabnaak ho gae aur (basheer bin kaab رضي الله عنه ko saza dene ka faisla kiya) ham sab ne kaha: Aye Aba Najeed! (Hazrat Imran رضي الله عنه ki kuniyat) basheer hamara hi musalman sathi hai (ise maaf kar dejiye) isme koi (munafiqat ya kufr waali) baat nahi hai. ¹¹⁸

Mas-ala 42 Sunnat-e-Rasool ﷺ Ka Ilm Ho Jaane Ke Bawajood Mas-ala Dariyaft Karne Par Hazrat Umar رضي الله عنه Ka Izhar-e-Naraazi

Hazrat Haris bin Abdullah bin Aus رضي الله عنه kehte hain ke main Umar bin Khattab رضي الله عنه ke paas haazir hua aur inse poocha: agar qurbani ke din tawaf-e-ziyarat karne ke baad haeza ho jaae to kya kare? Hazrat Umar رضي الله عنه ne farmaya: (Tahaarat hasil karne ke baad) aqhir amal baitullah shareef ka tawaf hona chahiye. Haris رضي الله عنه ne kaha: Rasool Allah ﷺ ne bhi mujhe yehi fatwa diya tha. Is par hazrat Umar رضي الله عنه ne farmaya: Tere hath toot jaae'n, tune mujhse aisee baat poochi, jo Rasool Allah ﷺ se pooch chukka tha, taake main Rasool Allah ﷺ ke khilaf faisla karu'n. ¹¹⁹

Makaanatur Raaiy Ladis Sunnah Sunnat Ki Maujoodgi Mein Raae Ki Haisiyat

Mas-ala 43 Sunnat-e-Rasool ﷺ Par Amal Karne Ki Bajae Apni Marzi Se Ziyada Amal Karke Ziyada Sawaab Haasil Karne Ki Khuwahish Par Aap ﷺ Ne Izhar-e-Narazgi Farmaya

Wazaahat: Hadees mas-ala 26 ke tahet mulaheza farmae'n.

¹¹⁶ (Kitab us Sunnah: Baab Tazeem Hadees-e-Rasool
(ﷺ))

¹¹⁷ (Saheeh ibne Majja by Albani V1 H17)

¹¹⁸ (Muslim: Kitab ul Eman)

¹¹⁹ (Saheeh Abu Dawood by Albani V1 H1765)

Mas-ala 44 Sunnat-e-Rasool ﷺ Par Amal Karne Ki Bajaae Apni Rae Par Amal Karne Walo'n Ko Rasool Allah

ﷺ Ne 'Nafarmaan' Kaha

Wazaahat: Hadees mas-ala 36 ke tahet mulaheza farmae'n.

Mas-ala 45 Sahaba Ikram رضوان الله عليهم أجمعين Faisla Karte Waqt Apni Rae Par Amal Karne Se Pehle Hamesh Sunnat-e-Rasool ﷺ Ki Taraf Ruju Farmate.

Mas-ala 46 Sunnat-e-Rasool ﷺ Ka Ilm Hote Hi Sahaba Ikram رضوان الله عليهم أجمعين Apni Rae Wapas Le Lete The.

Mas-ala 47 Itteba Sunnat Hi Musalmano'n Ke Bahami Iqhtelaf Khatam Karne Ka Wahed Raasta Hai.

Hazrat Qabeesa bin Zuwaib رضي الله عنه se riwayat hai ke ek maiyyat ki naani Hazrat Abu Bakr Siddiq رضي الله عنه ke paas miraas mangne aai,

Hazrat Abu Bakr Siddiq رضي الله عنه ne farmaya: Qurani ehkam ke mutabiq miraas mein tumhara koi hissa nahi aur na hi maine is baare mein Rasool Allah ﷺ se koi hadees suni hai, lehaza wapas chali jao, main is baare mein logo'n se dariyaft karun'ga. Chunache Hazrat Abu Bakr Siddiq رضي الله عنه ne logo'n se poocha to Hazrat Mughaira bin Shoba رضي الله عنه ne kaha: meri maujoodgi mein Rasool Allah ﷺ ne naani ko chetta hissa dilaaya hai.

Hazrat Abu Bakr Siddiq رضي الله عنه ne poocha: Koi aur bhi iska gawah hai? Hazrat Mohammbab din Muslima Ansari رضي الله عنه ne bhi is hadees ki taeed ki. Chuna-che Hazrat Abu Bakr Siddiq رضي الله عنه ne nani ko chetta hissa dilaaya. ¹²⁰

Hazrat Sayeed رضي الله عنه se riwayat hai ke Hazrat Umar bin Khattab رضي الله عنه farmaya karte the: Diyyat sirf walid ke rishtedaro'n ke liye hai, lehaza biwi ko apne shauhar ki diyyas se koi hissa nahi milta. Zahak bin Sufiyan رضي الله عنه ne (Hazrat Umar رضي الله عنه) se kaha Rasool Allah ﷺ ne mujhe ye paigham likhwa kar bhijwaya ke main Asheem Zahabi ki biwi ko iske shauhar ki diyyat se hissa dilaau'n, chuna-che Hazrat Umar رضي الله عنه ne apni rae se ruju kar liya. ¹²¹

Hazrat Masoor bin Maqhrama رضي الله عنه se riwayat hai, Hazrat Umar رضي الله عنه ne pet ke bacche ki diyyat ke bare mein logo'n se mashwara kiya, to Hazrat Mughira bin Shoba رضي الله عنه ne kaha Rasool Allah ﷺ ne is par ek Ghulam ya laundi azaad karne ka hukam diya hai. Hazrat Umar رضي الله عنه ne farmaya: Apni baat par gawah laao. Chuna-che Hazrat Muhammad bin Muslima رضي الله عنه ne is baat ki tasdeeq ki (iske baad Hazrat Umar رضي الله عنه ne Sunnat-e-Rasool ﷺ ke mutabiq faisla farmadiya) ¹²²

Hazrat Bajaala رحمه الله عليه kehte hain: Main Ahnaf ke chacha Jaz bin Muaviya ka munshi tha, hame Hazrat Umar رضي الله عنه ka ek khat inki wafat se ek saal qabl mila, jis mein likha tha ke jis majoosi ne apni mohrim aurat se nikah kiya hua inhe alag kardo. Hazrat Umar رضي الله عنه majusiyo'n se jizya nahi lete the, lekin jab Hazrat Abdur Rahman bin Auf رضي الله عنه ne gawahi di ke Rasool Allah ﷺ majusiyo'n se jizya liya karte the. (To Hazrat Umar رضي الله عنه ne bhi jizya lena shuru kardiya) ¹²³

Hazrat Zainab bin Kaab bin Ujrah رضي الله عنه se riwayat hai ke Hazrat Abu Sayeed Khudri رضي الله عنه ki bahen Fareea'a bint Maalik bin Sinaan رضي الله عنه ne inhe bataaya ke wo Rasool Allah ﷺ ke paas aae'n aur poocha: Kya wo bani khudra mein apne ghar jaa sakti hain? Kyou'nke mere khavind ke chand Ghulam bhaag gae the wo inhe dhoondhne nikle jab taraf-e-qudoom (ek maqam hai Madina se 7 meel par) paho'nche to waha'n ghulamo'n ko paaya aur ghulamo'n ne mere khavind ko maar daala. Chuna-che maine Rasool Allah ﷺ se dariyaft kiya, kya main apne ghar wapas chali jaou'n, kyou'nke mera khavind mere liye koi makan ya kharch waghaira chhodkar nahi mara? Hazrat Faria رضي الله عنه kehti hain.

¹²⁰ (Sunan Abu Dawood by Albani: V1 H2888)

¹²¹ (Sunan Abu Dawood by Albani: V1 H2921)

¹²² (Muslim: Kitab ul Qisaamah)

¹²³ (Bukhari: Kitab ul Jizya)

Rasool Allah ﷺ ne farmaya: Chali jao. Hazrat Faria رضي الله عنه kehti hain wo waha'n se nikli abhi masjid ya hujra mein hi thee to Aap ﷺ ne mujhe bulaya kisi ko bulane ka hukam diya aur mujhe bilaya gaya. Aap ﷺ ne irshad farmaya: tum ne kya kaha tha? Maine saari baat dobaara bayan ki jo maine apne shauhar ke mutalliq kahi thee. Hazrat Faria رضي الله عنه kehti hain, tab Rasool Allah ﷺ ne farmaya: Apne ghar mein tehri raho hatta ke iddat पूरी ho jaae. Chuna-che maine is ghar mein 130 days poore kiye. Hazrat Faria رضي الله عنه kehti hain jab Usman bin Affan رضي الله عنه ne mere paas paigham bheja aur mas-ala dariyaft kiya to maine inhe yehi bataaya aur inho'n ne iske mutabiq faisla kiya. ¹²⁴

Ihtiyaajus Sunnah Li Fahamil Quraan - Quran Samajhne Ke Liye Sunnat Ki Zaroorat

Mas-ala 48 **Sunnat (hadees) Ke Baghair Quran-e-Majeed Se Tamaam Sharai Masail Malum Karna Mukin Nahi**

Mas-ala 49 **Sunnat Mein Bayan Kiye Gae Ehkamaat, Quran-e-Majeed Ke Ehkamat Ki Tarha Wajib ul Itteba Hain**

Hazrat Miqdaam bin Ma'adi Karb رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne farmaya: Logo, Yaad rakho! Quran hi ki tarha ek aur cheez (yaani hadees) mujhe Allah Ta'ala ki taraf se di gai hai. Khabardar! Ek waqt aaga ke ek pet bhara (yaani mutakabbir shaqs) apni masnad par takiya lagae baitha hoga aur kahega logo! Tumhare liye ye Quran hi kafi hai isme jo cheez halaal hai bas wahi halaal hai aur jo cheez haram hai, bas wohi haram hai. Hala'nke jo kuch Allah ke Rasool ne haram kiya hai wo aise hi haram hai jaise Allah Ta'ala ne haram kiya hai. Suno! Gharelu gadha bhi tumhare liye halaal nahi (hala'nke Quran mein iski hurmat ka zikar nahi) naa hi wo darinde jinki kuchliya'n (yaani nokeele daant jinse wo shikar karte hain) hain, naa hi kisi zimmi ki giri padi cheez kisi ke liye halal hai. Haa'n albatra agar iske maalik koi ski zarurat hi na ho to phir jaaez hai. ¹²⁵

Hazrat Abu Rafe رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne farmaya: (logo!) main tum mein se kisi ko is haal mein na paou'n ke wo apni masnad par takiya lagae baitha ho, iske paas mere in ehkamaat mein se jinka maine hukam diya, ya jinse maine mana kiya hai. Koi hukam aae aur wo you'n kahe main to (Aap ﷺ ke is hukam ko) nahi jaanta, hamne jo kitabullah mein paaya is par amal karliya (yaani hamare liye wohi kaafi hai) ¹²⁶

Hazrat Huzaifa رضي الله عنه kehte hain ke Rasool Allah ﷺ ne irshad farmaya: Dayanatdaari asmaan se logo'n ke dilo'n mein utri hai (yaani insan ki fitrat mein shamil hai) aur Quran bhi (asmaan se) naazil hua hai, jise log'n ne padha aur sunnat ke zariye samjha. ¹²⁷

Hazrat Yaala bin Umaiyya رضي الله عنه kehte hain, maine Hazrat Umar رضي الله عنه se poocha: Allah Ta'ala farmata hai agar tumhe kafiro'n ke sataane ka khauf ho to namaz-e-qasr kar lene mein koi harj nahi aur ab jabke zamaana aman hai (to kya phir bhi qasar ki ruqhsat hai) to Hazrat Umar رضي الله عنه ne kaha mujhe bhi tumhari tarha tajjub hua tha, to maine Rasool Allah ﷺ se mas-ala dariyaft kiya to Aap ﷺ ne farmaya ke (dauran-e-safar khauf ho ya naa ho) Allah Ta'ala ne tumhe sadqa diya hai, lehaza iska sadqa qubool karo. ¹²⁸

Hazrat Adi bin Hatim رضي الله عنه kehte hain maine Rasool Allah ﷺ se rozey ke bare mein sawal kiya to Aap ﷺ ne farmaya: (sehri is waqt tak khao piyo) jab tak safed dhaari siyah dhaari se alag nazar na aae. Chuna-che maine 2 doriya'n lee'n, inme se ek safed, doosri siyah thee aur (raat bhar) dono'n ki taraf dekhta raha (maine ye suratehaal Rasool Allah ﷺ ko bataai to) Aap ﷺ ne mujhse koi aisee baat kahi, jo Abu Sufiyan ko yaad nahi rahi. Phir farmaya: Isse muraad raat aur din hai. ¹²⁹

¹²⁴ (Saheeh Abu Dawood by Albani: V1 H2016)

¹²⁵ (Saheeh Abu Dawood by Albani V3 H3848)

¹²⁶ (Saheeh Abu Dawood by Albani V3 H3849)

¹²⁷ (Bukhari: Kitab ul Etesaam Bil Kitab was Sunnah)

¹²⁸ (Muqhtasar Saheeh Muslim by Albani: H 433)

¹²⁹ (Saheeh Sunan Tirmizi by Albani V3 H2372)

Hazrat Abdullah bin Masood رضي الله عنه kehte hain, jab ye ayat naazil hui: Wo Log Jinho'n Ne Apne Eman Mein Zulm Shamil Nahi Kiya (Surah Anam: 83) To tamaam musalman pareshan ho gae aur arz kiya Ya Rasool Allah ﷺ! ham mein se kaun aisa hai jisne koi zulm (yaani gunah) na kiya ho? Aap ﷺ ne irshad farmaya: aayat mein zulm se murad, gunah nahi, balke shirk hai, kya tumne Hazrat Luqman عليه السلام ki apne bete ko naseehat nahi suni, aye mere bete! Allah Ta'ala ke sath shirk na karna, kyou'nke shirk bahot bada zulm hai. ¹³⁰

Wazaahat: 5th Hadees mas-ala 52 ke tahet mulaheza farmae'n

Mas-ala 51 Sunnat-e-Rasool ﷺ Nazar Andaz Karne Se Baaz Sharai Ehkam Na Mukammil Aur Ghair Wazeh Rehte Hain. Mukammil Deen Samajhne Aur Is Par Amal Karne Ke Liye Quran-e-Majeed Ke Sath Sath Sunnat Ki Pairwi Aur Itteba Bhi Zaroori Hai. Chand Misaale'n Darj-e-Zail Hain.

- 1) Quran-e-Majeed ne sirf musafir aur bimar ko ramzan mein roze chhodkar qazaa adaa karne ki ruqhsat di hai, jabke Rasool Allah ﷺ ne musafir aur bimar ke alaawa Haaeza, Haamela aur Doodh pilaane waali aurato'n ko bhi roza chhodkar baad mein qazaa adaa karne ki ruqhsat di hai.

Quran-e-Majeed ka Hukam:

Tumme Se Jo Shaqs Bimaar Ho Ya Safar Mein Ho (Aur Roza Na Rakhe) To (Ramzan Ke Baad) Doosre Dono'n Mein Ginti Poori Kare. ¹³¹

Rasool Allah ﷺ Ka Hukam:

Hazrat Anas رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne farmaya: Allah Ta'ala ne musafiro'n ko roza muaqqhar karne aur nisf namaz ki ruqhsat di hai, jabke haamela aur doodh pilaane waali aurat ko sirf roza muaqqhar karne ki ruqhsat di hai. ¹³²

Hazrat Abu Aznaadir رحمه الله عليه farmate hain masnoon aur sharai ehkaam basaa auqaat raae ke bar-aks hote hain, lekin musulmano par in ehkaam ki pairwee karna laazim hai, inhi ehkaam mein se ek ye bhi hai ke haaeza rozo'n ki qazaa adaa kare, lekin namaz ki qaza adaa na kare. ¹³³

- 2) Quran-e-Majeed ne zaani mard aur zaani aurat ko 100-100 kodey maarne ka hukam diya hai, jabke Rasool Allah ﷺ ne ghair shadi shuda mard aur aurat ko 100-100 kodey maarne ka hukam diya hai aur shadi shuda mard aur aurat ko sangsaar karne ki saza di hai.

Quran-e-Majeed Ka Hukam:

Zaaniya Aurat aur Zaani Mard Dono Mein Se Har Ek Ko 100-100 Kodey Maaro Aur Allah Ta'ala Ke Deen (ko naafiz karne) Ke Maamle Mein Tum Ko Taras Na Aae. Agar Tum Allah Aur Yaum-e-Aqhirat Par Eman Rakhte Ho. ¹³⁴

Rasool Allah ﷺ Ka Hukam:

Hazrat Abdullah bin Abbas رضي الله عنه kehte hain ke Maaiz bin Maalik رضي الله عنه Nabi Akram ﷺ ki khidmat mein haazir hue aur 2 martaba zina ka eteraaf kiya. Aap ﷺ ne inhe wapaa lauta diya. Hazrat Maaiz رضي الله عنه phir haazir hue aur 2 martaba zina ka eteraaf kiya. Tab Aap ﷺ ne irshad farmaya: tumne 4 martaba apne khilaf gawahi dedi (tab logo'n ko hukam diya) jao is se sangsaar kardo. ¹³⁵

¹³⁰ (Saheeh Sunan Allah Ta'ala Tirmizi by Albani V3 H2542)

¹³¹ (Surah Baqra: 184)

¹³² (Saheeh Sunan Nasai by Albani: V2 H2145)

¹³³ (Bukhari: Kitab us Saum)

¹³⁴ (Surah Noor: 2)

¹³⁵ (Saheeh Sunan Abu Dawood by Albani: V3 H3823)

- 3) Quran-e-Majeed ne tamaam murder haram qaraar diye hain, jabke Rasool Allah ﷺ ne mari hui machli halaal qaraar di hai.

Quran-e-Majeed Ka Hukam:

Haram Kiya Gaya Hai Tum Par Murdar, Khoon, Khinzeer Ka Gosht Aur Har Wo Janwar Jis Par (Zubah Karte Waqt) Allah Ke Alaawa Kisi Aur Ka Naam Liya Jaae. ¹³⁶

Rasool Allah ﷺ Ka Hukam:

Hazrat Jabir رضي الله عنه se riwayat hai ke Rasool Allah ﷺ se samandar ke bare mein sawal kiya gaya, to Aap ﷺ ne farmaya: Samandar ka paani paak hai aur iska murder (yaani machli) halaal hai. ¹³⁷

- 4) Quran-e-Majeed ne mardo'n aur aurato'n ke liye har tarha ki zeenat ko jaez aur halaal qarar diya hai, jabke Rasool Allah ﷺ ne mardo'n ke liye sona aur resham pahenna haram qarar diya hai.

Quran-e-Majeed Ka Hukam:

Aye Muhammad! Inse Kaho Kisne Rizq Ki Pakeeza Cheezo'n Ko Aur Allah Ki Is Zeenat Ko Haraam Qaraar Diya Hai, Jise Allah Ne Apne Bando'n Ke Liye Nikaala Hai. ¹³⁸

Rasool Allah ﷺ Ka Hukam:

Hazrat Abu Musa رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne farmaya: Meri ummat ki aurato'n ke liye sona aur resham halaal kiya gaya hai aur murdo'n ke liye haram kiya gaya hai. ¹³⁹

- 5) Quran-e-Majeed ne wazu ka tareeqa mu'n aur hath kohniyo'n tak dhona aur phir sar ka masah aur paaou'n ka dhona bataaya hai, jabke Rasool Allah ﷺ ne 3 martaba hath dhona, 3 martaba kulli karna, 3 martaba naak saaf karna aur phir mu'n dhona, 3 martaba dono'n hath kohniyo'n tak dhona. Iske baad sar aur kaano'n ka masah karna aur phir 3 martaba dono'n paaou'n taqhno tak dhona bataaya hai.

Quran-e-Majeed Ka Hukam:

Aye Logo, Jo Eman Laae Ho! Jab Namaz Ke Liye Utho To Apne Hath Kohniyo'n Tak Dholo, Saro'n Par Masah Karlo Aur Paou'n Ko Taqhno'n Tak Dholiya Karo ¹⁴⁰

Rasool Allah ﷺ ka Hukam:

Hazrat Hamran رضي الله عنه se riwayat hai ke Hazrat Usman رضي الله عنه ne wazu ke liye paani mangwaaya aur bartan se dono'n hatho'n par paani daala aur dono'n hatho'n ko 3 baar dhoya phir apna hath bartan mein daala, kulli ki, naak saaf ki aur isem paani daala, phir apna chera 3 martaba dhoya aur kohniyo'n tak bazu 3 martaba dhoe phir sar ka masah kiya phir 3 martaba dono'n paou'n dhoe phir farmaya: Maine Rasool Allah ﷺ ko isi tarha wazu karte dekha hai. ¹⁴¹

(Musalmano'n!) Agaah Raho, Main Quran Diya Gaya Hu'n Aur Iske Sath Isi Darje Ki Ek Aur Cheez (yaani hadees) Bhi Diya Gaya Hu'n. ¹⁴²

¹³⁶ (Surah Maeda: 3)

¹³⁷ (Ibne Khuzaima: V1 H112)

¹³⁸ (Surah Araaf: 32)

¹³⁹ (Saheeh Sunan Nasai by Albani: V3 H4754)

¹⁴⁰ (Surah Maedah: 6)

¹⁴¹ (Bukhari & Muslim: Kitab al Wazu)

¹⁴² (Abu Dawood)

Wujoob al Amalai Bis Sunnah - Sunnat Par Amal Karna Wajib Hai

Mas-ala 52 AT Ke Ehkamat Ki Tarha Rasool Allah ﷺ Ke Ehkamat Bhi Wajib ul Itteba Hain.

Hazrat Abu Huraira رضي الله عنه kehte hain, Rasool Allah ﷺ ne hame khutba diya jisme irshad farmaya: Allah Ta'ala ne tum par haj farz kiya hai, lehaza haj karo. Ek admi ne arz kiya: Ya Rasool Allah ﷺ! kya har saal haj adaa kare? Rasool Allah ﷺ khamosh rahe. Is admi ne 3 martaba sawal kiya to Aap ﷺ ne farmaya: Agar main Haa'n keh deta to tumpar har saal haj adaa karna waajib ho jaata aur phir is par amal karna tumhare liye mumkin na hota, lehaza jitni baat main tumse kahu'n isi par iktefa kiya karo, agle log isi liye halak hue ke wo apne nabiyyo'n se ziyaada sawal aur iqtelaf karte the. (Phir Aap ﷺ ne farmaya) jab main tumhe kisi baat ka hukam du'n to (kured ki bajaee) apni istetaa-at ke mutabiq is par amal karo aur jis cheez se mana karu'n ise chhod-do¹⁴³

Hazrat Abu Sayeed bin Mualaa رضي الله عنه farmate hain, main masjid mein namaz padh raha tha, Rasool Allah ﷺ ne mujhe awaaz di. Maine jawab na diya phir (namaz khatam karke) jab Aap ﷺ ki khidmat mein haazir hua, to arz kiya: Ya Rasool Allah ﷺ! main namaz padh raha tha (is liye Aap ﷺ ke bulane par haazir na ho saka) Aap ﷺ ne irshad farmaya: Kya Allah Ta'ala ne (Quran-e-Majeed mein) ye hukam nahi diya. Logo! Allah aur iska Rasool jab tumjhe bulaae to iske hukam ki takmee karo.¹⁴⁴

Hazrat Abdullah bin Masood رضي الله عنه ne farmaya: Allah Ta'ala ne jism godne waali aur gudwaane waali, cehre ke baal ukhaadne aur ukhadne waaliyo'n par. Khubsurati ke liye daant (ragadkar) khule karwane waaliyo'n par (nez) Allah Ta'ala ki banawat ko tabdeel karne waliyo'n par lanat farmai. Bani Asad ki ek aurat umme Yaqoob ne ye baat suni joke Quran padha karti thee, to Hazrat Abdullah bin Masood رضي الله عنه ke paas aai aur kaha, maine suna hai 'tum ne jism gudwaane aur gudne waaliyo'n par cehra ke baal ukhaadane aur ukhadwane waliyo'n par daanto'n ko kushada karwane waliyo'n aur Allah Ta'ala ki banaawat ko badalne waaliyo'n par laana ki hai?'

Hazrat Abdullah bin Masood رضي الله عنه ne kaha: Main is par lanat kyou'n na karu'n jis par Rasool Allah ﷺ ne laanat farmai hai aur ye (yaani is baat ka zikar) to Allah Ta'ala ki kitab mein maujood hai. Is aurat ne kaha: maine (apne paas mehfooz) 2 taqhtiyo'n ke darmiyan saara Quran padh daala hai, lekin mujhe to isme kahee'n is baat ka zikar nahi mila. Hazrat Abdullah رضي الله عنه ne farmaya: Agar tu Quran ghaur se padhti (jis tarha ghaur se padhne ka haq hai) to tujhe ye baat mil jaati. Allah Ta'ala farmata hai: Rasool Jis Baat Ka Hukam De Ispar Amal Karo Aur Jisse Mana Kare Isse Baaz Ajaao. Phir wo aurat boli: In bato'n mein se baaz bate'n to tumhari biwi mein bhi hain. Hazrat Abdullah رضي الله عنه ne kaha: Jaao, jaa kar dekhlo. Wo aurat gai to inki biwi mein aisi koi baat na paai, tab wo wapas aai aur kehne lagi, inme se to koi baat maine tumhari biwi mein nahi dekhi. Hazrat Abdullah رضي الله عنه ne farmaya: Agar wo aisa karti to ham kabhi isse sohbat na karte.¹⁴⁵

Mas-ala 53 Rasool Allah ﷺ Ki Ataa-at Allah Ki Ataa-at Hai Aur Rasool Allah ﷺ Ki Nafarmani Allah Ki Nafarmani Hai, Lehaza Dono'n Ki Ataa-at Ek Hi Darja Mein Wajib Hai.

Hazrat Jabir bin Abdullah رضي الله عنه farmate hain, farishto'n ki ek jamat Rasool Allah ﷺ ki khidmat mein hazir hui. Is wat Aap ﷺ so rahe the. Farishto'n ne aapas mein kaha: Rasool Allah ﷺ ki ek missal hai, wo bayan karo.

Kuch farishto'n ne kaha: Aap ﷺ to so rahe hain (yaani inke saamne missal bayan karne se kya faaeda?) lekin kuch doosre farishto'n ne kaha: Aap ﷺ ki ankh to waqai so rahi hai, lekin dil jaagta hai.

¹⁴³ (Muslim: Kitab ul Haj)

¹⁴⁴ (Bukhari)

¹⁴⁵ (Al Lulu wal Marjan: V2 H1377)

Chuna-che farishto'n ne kaha: Aap ﷺ ki missal is admi ki si hai jisne ek ghar tameer kiya, khana pakaaya aur phir logo'n ko bulaane ke liye ek admi bheja, jisne bulaane waale ki baat maan li wo ghar mein daqhil hua aur khaana khaa liya. Jisne bulaane wale ki baat na maani wo ghar mein daqhil hua na khaana khaaya.

Phir kuch farishto'n ne kaha: is misaal ki wazahat karo, taake Aap ﷺ acchi tarha samajh le'n. Baaz farishto'n ne phir ye baat dohraai. Aap to so rahe hain.

Lekin dusro'n ne jawab diya: Aap ki ankh to so rahi hai, lekin dil jaag raha hai. Chuna-che farishto'n ne missal ki you'n wazaahat ki: Ghar se murad Jannat hai (jise Allah Ta'ala ne tameer kiya hai) aur logo'n ko bulaane waale Muhammad ﷺ hain, pas jisne Muhammad ﷺ ki baat maan li isne goya Allah Ta'ala ki baat maani aur jisne Muhammad ﷺ ki baat manne se inkar kiya, isne goya Allah Ta'ala ki baat manne se inkar kiya aur Muhammad ﷺ logo'n ke darmiyan farq karne waale hain (yaani kaun farmabardaar hai aur kaun nafarman) ¹⁴⁶

Hazrat Miqdaam bin Ma'adi Karb رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne farmaya: Logo! Yaad rakho Quran hi ki tarha ek aur cheez (yaani sunnat) mujhe Allah Ta'ala ki taraf se di gai hai. Khabardar! Ek waqt aaega ke ek pet bhara (yaani mutakabbir shaqs) apni musnad par takiyya lagaae baitha hoga aur kahega, logo! Tumhare liye quran hi kaafi hai. Is mein jo cheez halaal hai, bas wohi halaal hai aur jo cheez haram hai, bas wohi haram hai. Halaa'nke jo kuch Allah ke Rasool ﷺ ne haram kiya hai wo aise hi haram hai, jaise Allah Ta'ala ne haram kiya hai. Suno! Gharelu gadha bhi tumhare liye halal nahi (hala'nke Quran mein iski hurmat ka zikar nahi) naa hi darinde jinki kuchliya'n (nokeele daant jinse wo shikar karte hain) hain naa hi kisi zimmi ki giri padi cheez kisi ke liye halaal hai. Haa'n albatta agar iske maalik ko iski zaroorat hi na ho to phir jaaez hai. ¹⁴⁷

Wazaahat: Teesri Hadees mas-ala 21 me mulaheza farmae'n.

Mas-ala 54 Shariat Mein Sunnat-e-Rasool ﷺ Aur Kitabullah Ke Ehkamaat Ek Hi Darja Rakhte Hain

Hazrat Abu Huraira aur Zaid bin Khalid Johne رضي الله عنه se riwayat hai ke ek dehati Rasool Allah ﷺ ki khidmat mein hazir hua aur arz kiya: Ya Rasool Allah ﷺ! Main aap ko Allah ki qasm deta hu'n ke mera faisla kitabullah ke mutabiq keejiye.

Muqaddame ka doosra fareeq ziyaada samajhdar tha isne arz kiya: Haa'n Ya Rasool Allah ﷺ! Hamare darmiyan kitabullah ke mutabiq hi faisla farmaiye, lekin mujhe baat karne ki ijaazat di jaae.

Aap ﷺ ne farmaya: Accha baat karo.

Isne Arz kiya: Mera beta iske ghar naukar tha, isne iski biwi se zina kiya. Logo'n ne mujhse kaha tere bete ke liye rajm ki saza hai. Maine iske badle 100 bakriya'n sadqa kee'n aur ek laundi azaad ki. Phir maine ulama se poocha, to inho ne kaha tere bet eke liye 100 kodo'n ki saza aur ek saal ki jila watani hai aur fareeq saani ki biwi ke liye sangsaari ki saza hai.

Rasool Allah ﷺ ne farmaya: is zaat ki qasm! Jiske hath mein meri jaan hai, main tumhare darmiyan kitabullah ke mutabiq hi faisla karu'nga. Fareeq awwal ko hokum diya ke apni bakriya'n aur laundi wapaa lelo, tumhare bete ke liye 100 kodey hain aur saal ki jil watani ki saza hai. Phir ek sahabi Anees رضي الله عنه ko hukam diya ke tum kal is aurat se jaakar pooch, agar wo zina ka iqraar kare to ise sangsaar kardo.

Hazrat Anees رضي الله عنه agle roz gae. Aurat ne zina ka iqraar karliya to Rasool Allah ﷺ ke hukam se wo sangsaar kardi gai. ¹⁴⁸

¹⁴⁶ (Bukhari: Kitab ul Etesaam)

¹⁴⁷ (Saheeh Abu Dawood by Albani: V3 H3848)

¹⁴⁸ (Al Lulu wal Marjan V2 H1103)

Mas-ala 56 Jo Amal Sunnat-e-Rasool ﷺ Ke Mutaabiq Na Ho, wo Allah Ta'ala Ke Haa'n Qabil-e-Qubool Nahi.

Wazaahat: Hadees Mas-ala 30 ke taht mulaheza farmae'n.

Mas-ala 57 Deeni Masaael Mein Nabi-e-Akram ﷺ Ki Bazriye Wahi Rehnumaai Ki Jaati, Jiski Ataa-at Allah Ta'ala Ke Hukam Ki Tarha Hi Wajib Hai, Chand Misale'n Mulaheza Farmae'n.

Hazrat Jabir bin Abdullah رضي الله عنه kehte hain ke main bimar hua to Rasool Allah ﷺ aur Hazrat Abu Bakr Siddiq رضي الله عنه iyaadat ke liye tashreef laae, main behosh tha. Aap ﷺ ne wazu kiya aur wazu ka paani mujh par daala, jisse main hosh mein aagaya. Maine arz kiya: Ya Rasool Allah ﷺ! ek baar Hazrat Sufiyan رضي الله عنه ne Aap ﷺ se poocha thaa ke main apne maal ka kya faisla karu'n? phir Hazrat Sufiyan رضي الله عنه ne bataya ke: Aap ﷺ ne is waqt tak koi jawab na diya, jab tak miraas ki aayat na utri. ¹⁴⁹

Hazrat Sahal bin Saan رضي الله عنه se riwayat hai ke ek admi Rasool Allah ﷺ ke paas haazir hua aur arz kiya: Ya Rasool Allah ﷺ! agar koi shaqs apni biwi ko ghair mard ke sath dekeh to kya kare? Agar qatal kare to Aap ﷺ ise (qisaas) mein qatal karwade'nge. Phir aqhir kya kare? (Aap ﷺ ne koi jawab na diya hatta ke) Allah Ta'ala ne in dono'n ke bare mein Quran-e-Majeed mein La'an ka hukam naazil farmaya, tab Rasool Allah ﷺ ne is shaqs se farmaya: Tera aur teri biwi ka faisla hogaya, chunache dono'n ne la'an kiya (raavi kehte hain) main is waqt Rasool Allah ﷺ ke paas maujood tha, tab se ye sunnat jaari hui ke la'an karne waale miya'n biwi mein judaai karadi jaae. ¹⁵⁰

Hazrat Abdullah bin Masood رضي الله عنه kehte hain ke ek dafa Rasool Allah ﷺ ke sath ek baagh mein tha, Aap ﷺ khajoor ki ek chadi par tek lagaae hue the, ke yahudi guzre. Wo apas mein ek doosre se kehne lage in (yaani Muhammad ﷺ) se ruh ke bare mein sawal karo. (in me se) ek ne kaha: Muhammad ﷺ ke bare mein tumhe kis cheez ne shak mein daal diya hai (ke wo paighambar hi na ho'n) kuch yahudiyo'n ne kaha: Muhammad ﷺ koi aisee baat na keh de'n, jo tumhe nagawaar guzre. Phir inho'n ne (faisla karke) kaha: Accha chalo sawal karo. Chunache yahudiyo'n ne Aap se poocha: Ruh kya cheez hai? Rasool Allah ﷺ khamosh rahe, inhi koi jawab na diya. Main samajh gaya ke Aap ﷺ wahi nazil ho rahi hai, chunache apni jagah par khada raha. Jab wahi nazil ho chuki to Aap ﷺ ne ye ayat tilawat farmai. Aye Muhammad ﷺ! Log Aap Se Ruh Ke Bare Mein Sawal Karte Hain, Keh Deejiye Ruh Mere Rab Ka Hukam Hai Aur Tumko (is baare mein) Kam Hi Ilm Diya Gaya Hai. ¹⁵¹

Mas-ala 58 Quran-e-Majeed Ke Alawa Bhi AT, Rasool Allah ﷺ Ko Deen Ke Ehkamaat Sikhlaate The, Jin Par Eman Laana Aur Amal Karna Isi Tarha Wajib Hai, Jis Tarha Quran-e-Majeed Ke Ehkamat Par Eman Lana Aur Amal Karna Wajib Hai, Chand Misale'n Darj-e-Zail Hain.

- 1) Hazrat Anas رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne farmaya: Allah Ta'ala ne musafir ko nisf namaz ki ruqhsat aur roza muaqqhar karne ki ruqhsat di hai, jabke haamla aur doodh pilaane waali aurat ko (sirf) roza muaqqhar karne ki ruqhsat di hai. ¹⁵²

Wazaahat: Quran-e-Majeed mein Allah Ta'ala ne sirf musafir aur bimar ka zikar kiya hai, jabke yaha'n haamla aur doodh pilaane waali aurat ko di gai, ruqsat ko bhi Rasool Allah ﷺ ne Allah Ta'ala ki taraf mansoob kiya hai.

- 2) Hazrat Abu Sayeed رضي الله عنه kehte hain ek aurat Rasool Allah ﷺ ki khidmat mein hazir hue aur arz kiya: Ya Rasool Allah ﷺ! aapki saari talimaat (ahadees) murdo'n ne leli hain. (hafta mein) Ek din hamari taleem ke liye bhi muqarrar farma deejiye, jisme hame'n wo bate'n sikhlaiye jo Allah Ta'ala ne Aap

¹⁴⁹ (Bukhari: Kitab ul Etesaam)

¹⁵⁰ (Bukhari: Kitab ut Tafseer)

¹⁵¹ (Surah Bani Israel: 85) (Bukhari: Kitab ut Tafseer)

¹⁵² (Saheeh Sunan Nasai by Albani V2 H2145)

ko sikhlaai hain. Aap ﷺ ne irshad farmaya: Accha falaa'n falaa'n din falaa'n falaa'n jagah jama hua karo. Chunache aurate'n jama huie'n aur Rasool Allah ﷺ inke paas tashreef le gae aur jo bate'n Allah Ta'ala ne Aap ﷺ ko sikhlaai the'n wo inko sikhlaae'n. Phir farmaya: Tum me se jo aurat apne 3 bacche aage bhej chuki hai (yaani faut ho chuke hain) to qiyamat ke roz wo bacche (sabar karne par) iske liye Jahannam se rukawat bane'nge. Ek aurat ne sawal kiya: Agar 2 bacche faut hue ho'n? aurat ne 2 ka alfaz dohraya, to Aap ﷺ ne jawab diya: Haa'n 2 bhi, 2 bhi, 2 bhi. ¹⁵³

- 3) Hazrat Abu Huraira رضي الله عنه Rasool Allah ﷺ se aur Rasool Allah ﷺ apne rab se riwayat karte hain ke Allah Ta'ala irshad farmata hai: har amal ka badla hai aur roza mere liye hai main hi iska badla du'nga. Roza daar ke mu'n ki boo Allah Ta'ala ke nazdeek mushk ki khushboo se ziyaada acchi hai. ¹⁵⁴
- 4) Hazrat Anas رضي الله عنه, Rasool Allah ﷺ aur Rasool Allah ﷺ apne rab se riwayat karte hain ke Allah Ta'ala farmata hai, jab koi banda baalisht bhar meri taraf aata hai to main hath bhar iski taraf aata hu'n. jab banda hath bhar meri taraf aata hai to main 2 hath iski taraf badhta hu'n, jab banda chal kar meri taraf aata hai to main daudh kar iski taraf aata hu'n. ¹⁵⁵
- 5) Hazrat Abu Huraira رضي الله عنه kehte hain Rasool Allah ﷺ ne farmaya, Allah Ta'ala irshad farmata hai. Kibriyai meri odhni hai aur azmat meri chadar hai, jisne in dono'n mein se kisi ek ko mujhse cheena, main ise Jahannam mein pahink du'nga. ¹⁵⁶
- 6) Hazrat Abu Huraira رضي الله عنه kehte hain Rasool Allah ﷺ ne farmaya: Allah Ta'ala irshad farmata hai, Aye ibne Adam! Tu (meri raah mein) kharch kar, tujh par kharch kiya jaaega. ¹⁵⁷

Wazaahat: Rasool Allah ﷺ ka Allah Ta'ala se baraah-e-raast riwayat karna is baat ki daleel hai ke Quran-e-Majeed ke alaawa baaz doosre sharai ehkamaat bhi Aap ﷺ ko Allah Ta'ala ki taraf se sikhlaae jaate the.

As Sunnah Was Sahaaba - Sunnat, Sahaaba Ikram رضوان الله عليهم أجمعين Ki Nazar Mein

Mas-ala 59 Sahaba Ikram رضوان الله عليهم أجمعين Rasool Allah ﷺ Ke Tamaam Aqwaal o Afaal Ki Min-o-A'an Isi Tarha Pairwee Karne Ki Koshish Farmate Jis Tarha Rasool Allah ﷺ Se Sunte Ya Aap ﷺ Ko Karte Dekhte The, Chand Misaale'n Mulaheza Ho'n.

Mas-ala 60 Itteba-e-Sunnat Ke Liye Sunnat Ki Maslehat Aur Hikmat Samajh Mein Aana Zaroori Nahi

- 1) Hazrat Abu Sayeed Khudri رضي الله عنه kehte hain ke ek dafa Rasool Allah ﷺ, Sahaba Ikram رضوان الله عليهم أجمعين ko namaz padha rahe the ke dauran-e-namaz Aap ﷺ ne jute utaar kar bae'n jaanib rakh diye. Jab Sahab Ikram رضوان الله عليهم أجمعين ne dekha to inho'n ne bhi apne jute utariye. Rasool Allah ﷺ ne namaz khatam ki, to inho'n ne dariyaft farmaya: tum log'n ne apne jute kyou'n utaare? Sahaba Ikram رضوان الله عليهم أجمعين ne arz kiya: Hamne choo'nke Aap ﷺ ko jute utaarte dekha, lehaza hamne bhi apne jute utaar diye. Rasool Allah ﷺ ne farmaya: Mujhe Jibrail عليه السلام ne aakar bataaya, mere juto'n mein ghilazat hai. Ya kaha: Takleef dah cheez hai. (Lehaza maine jute utaar diye) phir Aap ﷺ ne Sahaba Ikram رضوان الله عليهم أجمعين ko naseehat farmai: Jab masjid mein namaz padhne aao to pehle apne juto'n ko acchi tarha dekh liya karo, agar in mein ghilazat ho to ise saaf karlo, phir inme namaz padho. ¹⁵⁸
- 2) Hazrat Abu Rafe رضي الله عنه farmate hain ke marwan ne Hazrat Abu Huraira رضي الله عنه ko madina ka (qaem maqam) governor banaya aur (khud kisi kaam se) Makkah chale gae. Isi dauran Hazrat Abu Huriara رضي الله عنه

¹⁵³ (Bukhari: Kitab al Etesaam bil Kitab was Sunnah)

¹⁵⁴ (Bukhari: Kitab ut Tauheed)

¹⁵⁵ (Bukahri Kitab ut Tauheed)

¹⁵⁶ (Saheeh Sunan Abu Dawood by Albani V2 H2446)

¹⁵⁷ (Bukhari: Kitab ut Tafseer)

¹⁵⁸ (Saheeh Sunan Abu Dawood by Albani V1 H605)

ne Namaz-e-Juma padhai, pehli raka'at mein Surah Juma aur doosri rakat mein Surah Munafiqoon tilawat ki. Hazrat Abu Rafe رضي الله عنه kehte hain ke namaz ke baad main Hazrat Abu Huraira رضي الله عنه se mila aur arz kiya. Aap ne wohi surate'n tilawat farmae'n jo Hazrat Ali رضي الله عنه (apne ahed-e-khilafat mein) kufa mein padhaya karte the. Hazrat Abu Huraira رضي الله عنه ne farmaya: Maine Rasool Allah ﷺ ko ye dono'n surate'n namaz-e-juma mein padhte suna hai (isi liye maine padhi hain) ¹⁵⁹

- 3) Hazrat Nafe رحمه الله عليه kehte hain ke Hazrat Abdullah bin Umar رضي الله عنه ne baa'nsuri ki awaaz suni to apni dono ungliya'n kano'n mein thon's lee'n aur raaste ki doosri simt kaafi door nikal gae aur mujh se poocha: Aye Naafe! Kya kuch sun rahe ho? Maine arz kiya: Nahi! Tab inho'n ne apni ungliya'n kano'n se nikale'n aur farmaya: Main Rasool Allah ﷺ ke sath tha, Rasool Allah ﷺ ki bansuri ki awaz suni aur aise hi kya (jaise maine ab kya hai) Hazrat Nafe ne ye bhi bataya ke is waqt main choti umar ka ladka tha.

160

- 4) Hazrat Hilal bin Yasaaf رضي الله عنه kehte hain, ham Saalim bin Obaid ke paas the, ke ek admi ne chee'nk maari aur kaha *Assalamu Alaikum* Hazrat Salim رضي الله عنه ne iske jawab mein kaha *Wa Alaika Wa A'ala Ummak* (yaani tujh par aur teri maa'n par bhi salam) phir kaha jo maine kaha hai, shayad is par tujhe nagawari mehsoos hui hai. Admi ne jawab mein kaha meri khuwahish thi ke tum meri maa'n ka acche alfaz mein tazkerah karte na bure alfaz se. To Hazrat Saalim رضي الله عنه ne kaha: Sune maine ye jawab is liye diya hai ke ham Rasool Allah ﷺ ki khidmat mein haazir the, ke admi ne chee'nk maari aur *Assalamu Alaikum* kaha, to iske jawab mein Rasool Allah ﷺ ne bhi yehi jawab diya *Wa A'alaik wa A'ala Ummik* (lehaza maine bhi waisa hi kaha hai) aur phir Rasool Allah ﷺ ne ise bataaya: Jab chee'nk maaro to *Alhamdulillah* kaho. Raavi kehta hai ke Aap ﷺ ne baaz deegar hamd ke kalimat ka bhi zikar kiya aur phir Aap ﷺ ne farmaya: Chee'nkne waale ke paas jo shaqs maujood hua, ise Yar Hamukallah kehna chhahiye aur chee'nkne waale ko phir Yaghfirullahu Lana Wa Lakum kehna chhahiye. ¹⁶¹

- 5) Hazrat Naafe رضي الله عنه se riwayat hai ke ek admi ne Hazrat Abdullah bin Umar رضي الله عنه ke paas chee'nk maari aur kaha *Alhamdulillah wa Salaamu A'ala Rasool Allah* Hazrat Abdullah bin Umar رضي الله عنه ne farmaya *Alhamdulillah was Salaamu A'ala Rasoolillah* to main bhi kehta hu'n (yaani mujhe bhi Rasool Allah ﷺ par salam bhejne mein koi eteraaz nahi) lekin Rasool Allah ﷺ ne hame'n you'n sikhaaya hai (chee'nk ke baad) ham *Alhamdulillah A'ala Kulli Haal* (yaani har haal mein Allah Ta'ala ka shukar hai) kahee'n (lehaza jo sunnat tareeqa hai wohi iqhteyar karo) ¹⁶²

- 6) Hazrat Zaid bin Aslam رضي الله عنه apne baap se riwayat karte hain ke Hazrat Umar bin Khattab رضي الله عنه ne hajar aswad ko muqhatib karke kaha: Wallah! Main jaanta hu'n tu ek patthar hai. Na nuqsan paho'ncha sakta hai, na nafa de sakta hai, agar maine Rasool Allah ﷺ ko istelaam (hajar-e-aswad ko hath lagaa kar bosa dena) karte na dekha hota to tujhe kabhi na choomta. Phir farmaya: Ab hame ramal karne ki kya zarurat hai, ramal to dushmano'n ko dikhane ke liye tha, ab to Allah Ta'ala ne inhe halak kar diya hai. Phir khud hi farmaya: Lekin ramal to wo cheez hai jo Rasool Allah ﷺ ki sunnat hai aur sunnat chhodna hame pasand nahi. ¹⁶³

- 7) Hazrat Abu Ayyub Ansari رضي الله عنه kehte hain ke Rasool Allah ﷺ ke paas jab khaana laaya jaata to Aap ﷺ isse tanaawul farmane ke baad mere paas bhej dete. Ek roz Aap ﷺ ne bartan ju'n ka tu'n khaae baghair meri taraf bhej diya, kyou'nke isme lehsan tha. Maine Aap ﷺ se poocha: Kya lehsan haram

¹⁵⁹ (Muslim: Kitab ul Juma)

¹⁶⁰ (Saheeh Sunan Abu Dawood by Albani V2 H4116)

¹⁶¹ (Mishkat al Masaabeeh by Albani V3 H4741)

¹⁶² (Saheeh Sunan Tirmizi by Albani V2 H2200)

¹⁶³ (Al Lulu wal Marjan V1 H799)

hai? Aap ﷺ ne farmaya: Nahi! Lekin main iski boo ki wajah se ise pasand nahi karta. Hazrat Abu Ayyub Ansari رضي الله عنه ne kaha: Jo cheez Aap ﷺ napasand farmate hain, main bhi ise napasand karta hu'n. ¹⁶⁴

- 8) Hazrat Abdullah bin Umar رضي الله عنه se riwayat hai ke Rasool Allah ﷺ farmaya: Islam ki buniyad 5 cheezo'n par hai, Allah Ta'ala ki tauheed, namaz qaem karna, zakat adaa karna, ramzan ke roze aur haj adaa karna. Ek admi ne (baat dohra kar) poocha: Haj aur ramzan ke roze? Hazrat Abdullah bin Umar رضي الله عنه ne farmaya: (nahi) ramzan ke roze aur haj, maine Rasool Allah ﷺ se is tarteef se hadees suni thee. ¹⁶⁵
- 9) Hazrat Zaid bin Aslam رضي الله عنه farmate hain, maine Abdullah bin Umar رضي الله عنه ko khule butto'n ke sath namaz padhte hue dekha, to maine inse poocha: Aap aisa kyou'n karte hain? To Abdullah bin Umar رضي الله عنه ne jawab diya: Maine Rasool Allah ﷺ ko aise hi namaz padhte dekha hai. ¹⁶⁶
- 10) Hazrat Mujahid رحمه الله kehte hain, ham Abdullah bin Umar رضي الله عنه ke sath ek safar mein jaa rahe the, ek jagah se guzre, to Hazrat Abdullah bin Umar رضي الله عنه raaste se door hat gae. Inse poocha gaya: Aap ne aisa kyou'n kiya? Hazrat Abdullah bin Umar رضي الله عنه ne jawab diya: Maine Rasool Allah ﷺ ko aise hi karte dekha hai, is liye maine aisa kiya hai. ¹⁶⁷
- 11) Hazrat Anas bin Sireen رحمه الله farmate hain ke main Hazrat Abdullah bin Umar رضي الله عنه ke sath arfaat mein tha, jab wo kahee'n jaate to main bhi inke sath jaata. Yaha'n tak ke ham imam ke paas paho'nche aur iske sath namaz-e-Zohar o Asar (jama'a karke) adaa kee'n. Phir Abdullah bin Umar رضي الله عنه ne waqoof farmaya, to main aur mere sathiyo'n ne bhi inke sath waqoof kiya. Yaha'n tak ke Imam (arafaat se) wapas laute to ham bhi inke sath wapas laute yaha'n tak ke isi tang raaste par paho'nche jo mazmeen (jagah ka naam) se pehle hai. Waha'n paho'nch kar Hazrat Abdullah bin Umar رضي الله عنه ne apni sawari bithadi aur hamne bhi apni sawariya'n baitha dee'n. Hamara khayal tha ke abh Hazrat Abdullah bin Umar رضي الله عنه namaz padhe'nge lekin jo mulazim inki sawari par mutayyin tha, isne bataaya ke Hazrat Abdullah bin Umar رضي الله عنه namaz nahi padhna chhahte, balke Rasool Allah ﷺ yaha'n paho'nch kar haajat zarooriya se farigh hue the. Chunache Hazrat Abdullah bin Umar رضي الله عنه bhi isi jagah haajat zarooriya se farigh hona pasand karte the. ¹⁶⁸
- 12) Hazrat Anas bin Sireen رحمه الله farmate hain ke Hazrat Anas bin Maalik رضي الله عنه sham se tashreef laae, to ain tamar ke maqaam par hamne inka isteqbal kiya. Maine inhe gadhe par namaz padhte dekha aur gadhe ka ruq qibla ki bajaaye qibla ke daae'n taraf tha. Maine Hazrat Anas رضي الله عنه se poocha: Aap ne qibla ki taraf ruq kiye baghair namaz kyou'n padhi hai? Inho'n ne farmaya: Agar main Rasool Allah ﷺ ko is tarha namaz padhte na dekhta to kabhi namaz na padhta ¹⁶⁹
- 13) Hazrat Abdullah bin Umar رضي الله عنه kehte hain Rasool Allah ﷺ ne sone ki ek anghoti banwai, to Sahaba Ikram رضوان الله عليهم أجمعين ne bhi Aap ﷺ ki dekha dekhi anghotiya'n banwaliee'n. Aap ﷺ ne farmaya: Maine sone ki anghoti banwai thee. (Tumne bhi banwalee'n) chunache Aap ﷺ ne anghoti utaar pahinke aur farmaya: Ab main kabhi istemaal nahi karun'nga (aap ki itteba mein) Sahaba Ikram رضوان الله عليهم أجمعين ne bhi apnie apni anghotiya'n utaar pahink de'n. ¹⁷⁰
- 14) Sahabi-e-Rasool ﷺ Ibne Hanzala رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne farmaya: Agar Khareem Asadi ke baal lambe na hote aur tai band neeche latkana hota to bahot accha aadmi tha. Rasool Allah

¹⁶⁴ (Muslim: Kitab al Sharba)

¹⁶⁵ (Muslim: Kitab ul Eman)

¹⁶⁶ (Saheeh Allah Ta'ala Targheeb wat Tarheeb by Albani V1 H)

¹⁶⁷ (Saheeh Allah Ta'ala Targheeb wat Tarheeb by Albani V1 H44)

¹⁶⁸ (Saheeh Allah Ta'ala Targheeb wat Tarheeb by Albani V1 H46)

¹⁶⁹ (Bukhari & Muslim Kitab ut Tafseer)

¹⁷⁰ (Bukhari: Kitab ul Etesaam)

ﷺ ki ye baat khareem asadi tak paho'nchi, to khud hi churi lekar kaano'n tak apne baal kaat diye aur tehband nisf pindliyo'n tak ooncha kar liya. ¹⁷¹

15) Hazrat Abdullah bin Abbas رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne ek admi ke hath (ki ungli) mein sone ki anghoti dekhi to ise utaar kar phaink diya aur farmaya: Tumme se koi sone ki anghoti pahen kar goya aag ke angare ka qasad karta hai. Rasool Allah ﷺ ke tashreef le jaane ke baad is aadmi se kaha gaya, anghoti uthaa lo aur isse koi (doosra) faaeda haasil karlo (yaani apni biwi ya bahen ko dedo ya faroqht kardo) Sahabi ne kaha: Allah ki qasam! Jis anghoti ko Rasool Allah ﷺ ne phaink diya hai ise kabhi na uthau'nga. ¹⁷²

16) Hazrat Jabir رضي الله عنه se riwayat hai ke ek martaba Juma ke din Rasool Allah ﷺ (khutba dene ke liye) mimbar par tashreef laae to farmaya: Logo! Baith jao. Hazrat Abdullah bin Masood رضي الله عنه ne suna to Masjid ke darwaze par hi baith gae. Rasool Allah ﷺ ne dekha to farmaya: Abdullah! Masjid ke andar aakar baitho. ¹⁷³

As Sunnah wal Aimmah - Sunnat, Aimmah Ikram Ki Nazar Mein

Mas-ala 61 Sunnat-e-Rasool ﷺ Ki Maujoodgi Mein Tamam Aimmah Ikram Ne Apne Aqwaal Aur Raae Ko Tark Karke Sunnat Par Amal Karne Ka Hukam Diya Hai

Hazrat Imam Abu Haneefa رحمه الله عليه se poocha gaya: Agar aapka koi qaul Quran-e-Majeed ke khilaf ho to kya kiya jaae? Imam Abu Hanifa رحمه الله عليه ne jawab diya ke Quran-e-Majeed ke muqble mein mera qaul chhod-do. Phir poocha gaya: Agar Aap ka qaul Sunnat-e-Rasool ﷺ ke khilaf ho to kya kiya jaae? Imam Abu Hanifa رحمه الله عليه ne jawab diya ke: Sunnat-e-Rasool ﷺ ke muqable mein mera qaul chhod-do. Phir poocha gaya: Aapka qaul Sahaba Ikram رضي الله عنه ke qaul ke bar-aks ho to phir kiya kiya jaae? Farmaya: Sahaba ke qaul ke muqable mein bhi mera qaul chhod-do. Ye qaul Aqd-e-Jayyad mein hai. ¹⁷⁴

Hazrat Imam Maalik bin Anas رحمه الله عليه farmate hain: Bila shubha main bashar hu'n, mera qaul saheeh bhi ho sakta hai, ghalt bhi ho sakta hai, lahaza mere qaul par ghaur karo jo Kitab o Sunnat ke mutabiq ho is par amal karo aur jo iske khilaf hua ise chhod-do. Ibne Abdul Bar ne (kitab) al Jame al Bayan al Ilm mein iska zikar kiya hai. ¹⁷⁵

Hazrat Imam Shafai رحمه الله عليه farmate hain: Jab tum meri kitab mein koi baat Sunnat-e-Rasool ﷺ ke khilaf paao to meri baat chhod-do aur sunnat ke mutabiq amal karo. Ek doosri riwayat mein hai ke: sirf sunnat-e-Rasool Allah ﷺ ki pairwee karo aur kisi bhi doosre shaqs ki baat par tawajje na do. Ibne Asaakir, Nawavi aur Ibne Alqam ne iska zikar kiya hai. ¹⁷⁶

Imam Malik رحمه الله عليه farmate hain: Na meri taqleed karo, na Imam Malik ki, na Imam Shafai ki, na Imam Auzaai aur na Imam Soori ki balke deen ke ehkaam wahee'n se lo jaha'n se inho'n ne liye (yaani Kitab o Sunnat se) falaani ne (apnie kitab Hamam Adalli al Absaar mein) iska zikar kiya hai. ¹⁷⁷

Imam Abu Hanifa رحمه الله عليه farmate hain: Logo! Deen mein apni aqal se baat karne se bacho aur Sunnat-e-Rasool ﷺ ki pairwee ko apne liye laazim karlo, jo koi sunnat se hataa wo gumrah ho gaya. Iska zikar (Imam Sheraani ne apni kitab) Mizaan mein kiya hai. ¹⁷⁸

¹⁷¹ (Saheeh Sunan Abu Dawood by Albani: V2 H4461)

¹⁷² (Muslim: Kitab ul Libaas waz Zeena)

¹⁷³ (Saheeh Sunan Abu Dawood by Albani: V1 H203)

¹⁷⁴ (Haqeeqatul Fiqa by Mohammad Yusuf Jaipoori P69)

¹⁷⁵ (Al Hadees Hujjah Bi Nafsah by Albani P79)

¹⁷⁶ (Haqeeqat ul Fiqa P75)

¹⁷⁷ (Al Hadees Hujja bi Nafsah by Albani P80)

¹⁷⁸ (Haqeeqat ul Fiqa P82)

Mas-ala 62 Imam Abu Hanifa رحمته الله عليه Ke Nazdeek Hadees Par Amal Karna Hidaayat Hai Aur Hadees Ke Bar-aks Amal Karna Gumrahi Aur Fasaad Hai.

Imam Abu Hanifa رحمته الله عليه farmate hain: Log is waqt tak hidayat par qaaem rahe'nge jab tak inme ilm-e-hadees haasil karne waale maujood rahe'nge, jab hadees ke baghair (deen ka) ilm haasil kiya jaaega to logo'n mein bigaad aur fasaad paida ho jaaega. Imam Sherani ne Mizaan mein iska zikar kiya hai.¹⁷⁹

Ek admi Imam Malik رحمته الله عليه ke paas aaya aur koi mas-ala dariyaft kiya, Imam Malik رحمته الله عليه ne bataya ke is baare mein Rasool Allah ﷺ ka Irshad-e-MubArabk ye hai. Is admi ne arz kiya: Is baare mein aapki kya raae hai? Imam Malik رحمته الله عليه ne jawab mein ye aayat tilawat farmai. Jo Log Rasool Allah ﷺ Ke Hukam Ki Muqhalefat Karte Hain Inhe Darna Caahiye Ke Wo Kisi Fitne Ya Dardnaak Azaab Mein Muhtela Na Ho Jae'n.¹⁸⁰

Mas-ala 64 Sunnat-e-Rasool ﷺ Ke Baare Mein Imam Shafai رحمته الله عليه Ke Baaz Aqwaal

Is baat par tamaam musalmano ka ittefaaq hai ke jis shaqs ko Sunnat-e-Rasool ﷺ maloom ho jaae iske liye kisi aadmi ke qaul ki khaatir sunnat ko tark karna jaaez nahi. Ibne Qaiyyim aur Falaani ne iska zikar kiya hai.¹⁸¹

Mujhe jab Rasool Allah ﷺ ki saheeh hadees ke khilaf baat karte dekho to samajh lo mera dimagh chal gaya. Ibne Abi Haatim aur Ibne asaakir ne iska zikar kiya hai.¹⁸²

Imam Shafai رحمته الله عليه farmate hain: Jab Saheeh Hadees mil jaae to wohi mera mazhab hai, nez farmaya: Jab mera qaul hadees ke khilaf paaao to hadees par amal karo aur mera qaul diwaar par de maaro. Iska zikar Aqad ul Jaiyyad mein hai.¹⁸³

Mas-ala 65 Imam Ahmad bin Hambal رحمته الله عليه Kisi Admi Ke Qaul Ki Khatir Sunnat-e-Rasool ﷺ Ko Tark Karna Halaakat Ka Baais Samajhte The.

Imam Ahmad رحمته الله عليه farmate hain: Jisne Rasool Allah ﷺ ki hadees ko radd kardiya wo halaakat ke kinaare par khadaa hai. Iska zikar Ibne Jauzi رحمته الله عليه ne kiya hai.¹⁸⁴

Imam Ahmad رحمته الله عليه farmate hain: Imam Auzaai رحمته الله عليه , Imam Maalik رحمته الله عليه , Imam Abu Hanifa رحمته الله عليه mein se har ek ki baat raae hai aur mere nazdeek sab ka darja ek jaisa hai. Hujjat sirf SUNNAT-e-RASOOL ﷺ hai. Ibne Abdul Bar ne Jame mein iska zikar kiya hai.¹⁸⁵

Taareef ul Bidaah - Bidaat Ki Tareef

Mas-ala 66 Bidaat Ka Laghwi Matlab Koi Cheez Ejaad Karna Ya Banaana Hai.

Mas-ala 67 Sharai Istelaah Mein Bidaat Ka Matlab Deen Mein Husool-e-Sawab Ke Liye Kisi Aisee Cheez Ka Izaafa Karna Hai, Jiski Buniyad Ya Asal Sunnat Mein Maujood Na Ho.

Hazrat Jabir رضي الله عنه kehte hain Rasool Allah ﷺ ne farmaya: Hamd o Sana ke baad (yaad rakho) behtareen baat Allah ki kitaab hai, aur behtareen hidaayat Muhammad ﷺ ki hidaayat hai aur bad-tareen kaam deen mein nai baat ejaad karna hai aur har bidaat (nai ejaad shuda cheez) gumrahi hai.¹⁸⁶

Hazrat Arbaaz bin Saariya رضي الله عنه kehte hain Rasool Allah ﷺ ne farmaya: Deen mein nai cheezo'n se bacho, is liye ke har nai baat gumrahi hai.¹⁸⁷

¹⁷⁹ (Haqiqatul Fiqa: P70)

¹⁸⁰ (Sharah As Sunnah: V1 P216)

¹⁸¹ (Al Hadees Hujjah Bi Nafsih by Albani P80)

¹⁸² (Wajooab al Amal Bi Sunnah Rasool Allah ﷺ by Shaikh Abdul Aziz bin Baaz P27)

¹⁸³ (Haqeeqatul Fiqa by Albani P74)

¹⁸⁴ (V1 P216)

¹⁸⁵ (Al Hadees Hujjah bi Nafsih by Albani: P82)

¹⁸⁶ (Muslim: Kitab ul Juma'a)

¹⁸⁷ (Saheeh Sunan Ibne Majja by Albani V1 H40)

Zamm ul Bidaat - Bidaat Ki Mazammat

Mas-ala 68 Tamaam Bidaat Saraasar Gumrahi Hain.

Mas-ala 69 Bidaat-e-hasanah aur Bidaat-e-Saiyyiah Ki Taqseem Khilaf-e-Sunnat Hai.

Hazrat Jabir رضي الله عنه kehte hain Rasool Allah ﷺ ne farmaya: Hamd o Sana ke baad (yaad rakho) behtareen baat Allah Ta'ala ki Kitaab hai aur behtareen hidaayat Muhammad ﷺ ki hidaayat hai aur bad-tareen kaam deen mein nai baat ejaad karna hai aur har bidaat (nai ejaad shuda cheez) gumrahi hai. ¹⁸⁸

Hazrat Arbaaz bin Saariya رضي الله عنه kehte hain Rasool Allah ﷺ ne farmaya: Deen mein nai cheezo'n se bacho, is liye har nai baat gumrahi hai. ¹⁸⁹

Hazrat Abdullah bin Umar رضي الله عنه farmate hain: Tamaam bidaate'n gumrahi hain, khuwah bazaahir logo'n ko acchi hi lage'n. ¹⁹⁰

Mas-ala 70 Bidaati Ki Himaayat Karne Waale Par Allah Ki Laanat Hai.

Hazrat Ali رضي الله عنه kehte hain Rasool Allah ﷺ ne farmaya: Allah Ta'ala ne laanat ki hai is shaqs par jo ghairullah ke naam par jaanwar zubah kare, jo zameen ki hade'n tabdeel kare, jo apne walid par laanat kare aur jo bidaati ko panah de. ¹⁹¹

Hazrat Ayesha رضي الله عنه kehti hain Rasool Allah ﷺ ne farmaya: Jisne koi aisa kaam kiya jo deen mein nahi hai, wo kaam Allah Ta'ala ke haa'n mardood hai. ¹⁹²

Mas-ala 72 Bidaati Ki Tauba Qubool Nahi, Jab Tak Bidaat Na Chhode

Hazrat Anas bin Maalik رضي الله عنه kehte hain Rasool Allah ﷺ ne farmaya: Allah Ta'ala bidaati ki tauba qubool nahi karta, jab tak wo bidaat chhod na de. ¹⁹³

Mas-ala 73 Bidaat Se Har Qeemat Par Bachne Ka Hukam

Hazrat Arbaaz رضي الله عنه kehte hain Rasool Allah ﷺ ne farmaya: Logo! Bidaat se bacho, ise Ibne Abi Aasim ne Kitab us Sunna mein riwayat kiya hai. ¹⁹⁴

Mas-ala 74 Qiyaamat Ke Roz Bidaati Hauz-e-Kausar Ke Paani Se Mehroom Rahe'nge.

Mas-ala 75 Qiyaamat Ke Roz Rasool Allah ﷺ Bidaatiyo'n Se Shadeed Izhar-e-Bezaari Farmae'nge

Hazrat Sahal رضي الله عنه kehte hain Rasool Allah ﷺ ne farmaya: Main hauz-e-kausar par tumhara pesh-roo hu'nga jo waha'n aaga paani piyega aur jisne ek baar pi liya ise kabhi piyaas nahi lage gi. Baaz aise log bhi aae'nge jinhe main pehchaanu'nga (aur samjhunga ke ye mere ummati hain) aur wo bhi mujhe pehchaane'nge ke main inka Rasool hu'n, phir inhe mujh par aane se rok diya jaaega. Main kahu'nga ye to mere ummati hain, lekin mujhe bataya jaaega. Aye Muhammad ﷺ! aap nahi jaante aapke baad in logo'n ne kaisi kaisi bidaate'n raaej kee'n. Phir main kahu'nga: doori ho, doori ho, aise logo'n ke liye jinho'n ne mere baad deen badal daala. ¹⁹⁵

Mas-ala 76 Bidaat Jaari Karne Waale Par Allah Ta'ala Ki, Farishto'n Ki Aur Saare Insaano Ki Laanat

Hazrat Aasim رضي الله عنه kehte hain, maine Hazrat Anas رضي الله عنه se poocha: Kya Rasool Allah ﷺ ne madina ko haram qaraar diya hai? Inho'n ne kaha: Haan! Falaa'n jagah se lekar falaa'n jagah tak koi daraqht na kata jaae, nez

¹⁸⁸ (Muslim: Kitab ul Juma'a)

¹⁸⁹ (Saheeh Sunan Ibne Majja by Albani V1 H40)

¹⁹⁰ (Daarmi, Kitab ul Asmaa Fee Zam al Ibteda'a: P17)

¹⁹¹ (Muslim: Kitab ul Azha)

¹⁹² (Al Lulu wal Marjan V2 H1120)

¹⁹³ (Tibraani, Saheeh Allah Ta'ala Taregheeb wat Tehreeb by Albani V1 H52)

¹⁹⁴ (Kitab us Sunnah by Albani V1 H34)

¹⁹⁵ (Al Lulu wal Marjan V2 H1476)

Rasool Allah ﷺ ne farmaya: jo shaqs yaha'n koi bidaat raaej kare is par Allah Ta'ala ki farishto'n ki aur saare logo'n ki laanat hai. ¹⁹⁶

Hazrat Kaseer bin Abdulah bin Umro bin Auf Mazni رضي الله عنه farmate hain ke mujhse mere baap ne, mere baap se mere dada ne riwayat kiya hai ke Rasool Allah ﷺ ne farmaya: jisne meri sunnato'n meinse koi ek sunnat zinda ki aur logo'n ne is par amal kiya to sunnat zinda karne waale ko bhi itna hi sawab milega jitna is sunnat par amal karne wale tamaam logo'n ko milega, jabke logo'n ke apne sawab mein se koi kami nahi ki jaaegi aur jisne koi bidaat jaari ki aur phir is par logo'n ne amal kiya to bidaat jaari karne waale par hi tamaam logo'n ka gunah hoga jo is bidaat par amal kare'nge, jabke bidaat par amal karne wale log'n ke apne gunaho'n ki saza se koi cheez kam nahi hogi. (Yaani wo bhi poori poori saza paae'nge). ¹⁹⁷

Hazrat Abu Huraira رضي الله عنه se riwayat hai ke Rasool Allah ﷺ ne farmaya: jis shaqs ne logo'n ko hidaayat ki dawat di ise hidayat par amal karne waale tamaam logo'n ke baraabar sawab milega aur hidayat par amal karne waalo'n ka apna ajar bhi kam nahi hoga. Is tarha jis shaqs ne logo'n ko gumrahi ki taraf bulaaya is shaqs par in tamaam logo'n ka gunah hoga jo is gumrahi par amal kare'nge jabke gunah karne waalo'n ke apne gunaho'n mein bhi koi kami nahi ki jaaegi. ¹⁹⁸

Hazrat Naafe رحمه الله se riwayat hai ke ek admi Hazrat Abdullah bin Umar رضي الله عنه ke paas aaya aur kaha: Falaa'n aadmi ne aapko salam kaha hai. Hazrat Abdullah bin Umar رضي الله عنه ne farmaya: Maine suna hai ke isne bidaat ejaad ki hai, agar ye saheeh hai to ise meri taraf se salaam mat paho'nchaana. ¹⁹⁹

Mas-ala 79 Bidaat Iqhteyar Karne Wale Log Sunanto'n Se Mehroom Kar Diye Jaate Hain.

Hazrat Hassan bin Atiya رحمه الله farmate hain: Jo log deen mein koi bidaat iqhteyar karte hain Allah Ta'ala in me se isi qadr sunnat utha leta hai aur phir wo sunnat qiyaamat tak in logo'n mein nahi lautaata. ²⁰⁰

Hazrat Sufiyan Soori رحمه الله farmate hain: Shaitan ko gunah ke muqable mein bidaat ziyaada pasand hain, kyou'nke gunah se tauba ki jaati hai, jabke bidaat se tauba nahi ki jaati. (Sharah Sunnah: V1 P216)

Wazaahat: Bidaat choo'nke sawab haasil karne ki niyyat se ki jaati hai, is liye bidaati isse tauba karne ke baare mein kabhi nahi sochta, tab tak ke iska buniyaadi aqeeda saheeh na ho jaae.

Mas-ala 81 Hazrat Abdullah bin Masood رضي الله عنه Ne Bidaatiyo'n Ko Masjid Se Nikaal Diya

Hazrat Abdullah bin Masood رضي الله عنه ko pata chala ke kuch log masjid mein mil kar oonchi awaaz se zikar aur darood shareef padh rahe hain, aap inke paas aae aur farmaya: Hamne Rasool Allah ﷺ ke zamaane mein kisi ko is tarha zikar karte ya darood shareef padhte nahi dekha, lehaza main tumhe bidaati samajhta hu'n. Yehi alfaaz dohraate rahe hatta ke inhe masjid se nikaal baahar kiya. Abu Nayeem. ²⁰¹

Mas-ala 82 Mohaddiseen Ikram Ke Nazdeek Bidaati Ki Riwaayat Karda Hadees Qabil-e-Qabool Nahi.

Hazrat Muhammad bin Sireen رحمه الله kehte hain ke shuroo shuroo mein log hadees ki sanad ke baare mein sawal nahi kiya karte the, lekin jab fitna (bidaat aur man-ghadat riwayat) ka phailna shuru hua, to logo'n ne hadees ki sanad puchna shuru kardi (aur ye usul bhi banaa liya) ke dekha jaae ke agar hadees bayan karne waale ahle sunnat hain to inki hadees qubul ki jaeigi aur ahle bidaat hain to inki hadees qubul nahi ki jaaegi. ²⁰²

Mas-ala 83 Bidaat Fitno'n Mein Padne Ya Dardnaak Azaam Mein Mubtela Hone Ka Baais Hai

¹⁹⁶ (Al Lulu wal Marjan V1 H865)

¹⁹⁷ (Saheeh Sunan Ibne Majja by Albani V1 H173)

¹⁹⁸ (Muslim: Kitab ul Ilm)

¹⁹⁹ (Tirmizi, Mishkaat al Masaabeeh by Albani V1 H116)

²⁰⁰ (Daarmi, Mishkaat al Masaabeeh by Albani V1 H118)

²⁰¹ (Sharah Sunnah: V1 P216)

²⁰² (Muqaddama Muslim: Baab Bayan al Asnaad Minad Deen)

Hazrat Imam Maalik رحمته الله عليه se poocha gaya, Aye Abu Abdullah! Main ehram kaha'n se baandhu'n?

Imam Maalik رحمته الله عليه ne farmaya: Zul Hulaifa se, jaha'n se Rasool Allah ﷺ ne baandha.

Is aadmi ne kaha: Main Masjid-e-Nabawi ﷺ mein roza-e-Rasool ﷺ ke qareeb se baandhna chhahta hu'n.

Imam Maalik رحمته الله عليه ne farmaya: Aisa mat karna, mujhe tumhare fitna mein muhtela hone ka dar hai.

Is aadmi ne arz kiya: Is mein fitna ki kaunsi baat hai ke maine chand meel pehle (ehraam baandhne) ka iraada kiya hai.

Imam Maalik رحمته الله عليه ne farmaya: isse badaa fitna kya ho sakta hai ke tum ye samajho (ke ehram baandhne ke sawab mein) nabi par sabaqat le gae ho, jinsne Rasool Allah ﷺ qaasir rahe. Maine Allah Ta'ala se suna hai: Jo log Rasool Allah ﷺ ke hukam ki muqhafeet karte hain, inhe darna chahiye ke wo kisi fitne ya dardnaak azaam mein muhtela na ho jaaen. (Al Etesaam by Imam Shaatbi)²⁰³

Mas-ala 84 Deen Ke Maamle Mein Apni Marzi Aur Khuwahisaat-e-Nafs Par Chalne Se Panah Maangni Caahiye.

Hazrat Abu Barza Aslami رضي الله عنه kehte hain ke Rasool Allah ﷺ ne farmaya: Main apne baad tumhare baare mein pet aur sharamgah ke muamelat aur gumrah kun khuwahishat se khaaf hu'n. (Kaheen tum in baaton ki wajah se gumrah na ho jao) (Kitab us Sunnah by Ibne Abu Aasim)²⁰⁴

Hazrat Fuzail bin Ayaaz رحمته الله عليه farmate hain: Jab tum bidaati ko aate dekho to (wo raasta chhodkar) doosra raasta iqhteyar karo. Bidaati ka koi amal Allah Ta'ala ke haa'n maqbool nahi hota, jisne bidaati ki madad ki isne goya deen mitaane mein madad ki.²⁰⁵

Al Ahadees us Sagheefah wal Mauzooa'ah - Zaeef aur Mauzoo Ahadees

Hazrat Maaz bin Jabal رضي الله عنه se riwayat hai ke jab Rasool Allah ﷺ ne inhe (haakim banakar) Yemen bheja to irshad farmaya: Maaz! Tumhare saamne jab muqaddamaat pesh kiye jaaenge to tum inka faisla kaise karoge?

Hazrat Maaz رضي الله عنه ne arz kiya: Allah ki tab ke mutaabiq.

Rasool Allah ﷺ ne poocha: agar wo baat Allah Ta'ala ki kitaab mein na hui?

Hazrat Maaz رضي الله عنه ne arz kiya: to phir Sunnat-e-Rasool ﷺ ke mutaabiq faisla karunga.

Rasool Allah ﷺ ne poocha: Agar Sunnat-e-Rasool ﷺ mein bhi na paao to?

Hazrat Maaz رضي الله عنه ne arz kiya: Phir apni raae se ijtehad karunga aur koi kasar utha nahi rakhu'nga. Raavi kehte hain: Rasool Allah ﷺ ne inke seene par hath maara aur farmaya: Tamaam tarife'n is zaat ke liye hain, jisne rasool ke qaasid ko ye taufeeq ataa farmai, jisse Allah ke rasool bhi raazi hue.²⁰⁶

Meri ummat mein iqhtelaf baais-e-rahmat hai.²⁰⁷

Mere baad log mujhse hadeese'n riwayat kare'nge, inki bayan karda ahadees ko Quran se parakhna, jo hadees Quran ke mutabiq ho wo qubool karlena aur jo hadees Quran ke khilaf ho ise mat qubool karna.²⁰⁸

²⁰³ (Al Qaul Asma Fee Zam Al Ibtadaa P21-22)

²⁰⁴ (Kitab us Sunnah by Albani V1 H13)

²⁰⁵ (Khasaaes al Sunnah: P22)

²⁰⁶ Ye hadees zaeef (munkar) hai, tafseer ke liye mulaheza ho Silsilah Ahadees uz Zaeefa V2 H881)

²⁰⁷ Wazaahat: is hadees ki koi buniyad nahi. Tafseel ke liye mulaheza ho Silsilah Ahadees uz Zaeefa V1 H57)

²⁰⁸ Wazaahat: ye hadees zaeef hai, tafseel ke liye mulaheza ho Silsilah Ahadees uz Zaeefa V3 H1087)

Mere Sahaba sitaaro'n ki maanind hain, inme se jinki bhi pairwee karoge, hidaayat paaoge.²⁰⁹

Mere ahle bait sitaaro'n ki maanind hain, inme se jinki bhi pairwee karoge, hidaayat paaoge.²¹⁰

Meri ummat me ek admi hoga, jiska naam Muhammad bin Idrees (yaani Imam Shafai) hoga, meri ummat ke liye iblees se bhi ziyaada nuqsaandah hoga aur meri ummat mein ek admi hoga jiska naam Abu Haneefa hoga wo meri ummat ka chiraag hoga.²¹¹

Ulama ki pairwee karo, kyou'nke wo duniya ka chiraag aur aqhirat ki qandeele'n hain.²¹²

Name of the Book: ***Itteba e Sunnat Ke Masaail***

Author of the Book: ***Muhammad Iqbal Kailani***

Transliterator of the book [to roman English]: Rehan Syed Barey

Translitrators Note: I have tried to use the best and easiest words for transliteration, (I also tried to explain few words where ever required with "T:". All translations have been taken from Jaame Feroz ul Loghaat (latest edition). If you find anything which might make this transliteration even better then please inform me @ rehan.hse@live.com having read this book, if you deem it is worth forwarding, please do forward to anyone. If it motivates one person to come firmly on the track of Quran and Sunnah, I would consider my efforts has been successful.

Dua-go,



Rehan bin Saleem Syed Barey

16th Rajab 1438 – 13th April 2017

Ar Riyadh, Saudi Arabia

²⁰⁹ Wazaahat: Ye hadees mauzoo (man-ghadat) hai, tafseel ke liye mulaheza ho, Silsilah Ahadees uz Zaeeafa V1 H62)

²¹⁰ Wazaahat: Ye hadees mauzoo (man-ghadat) hai, mulaheza ho Silsilah Ahadees uz Zaeeafa V1 H62)

²¹¹ Wazaahat: Ye hadees mauzoo (man-ghadat) hai. Mulaaheza ho, Silsilah Ahadees uz Zaeeafa V2 H570)

²¹² Wazaahat: Ye hadees mauzoo (man-ghadat) hai), mulaheza ho Silsilah Ahadees uz Zaeeafa V1 H378)